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YOUNG PEOPLE'S PRAYER-MEETINGS IN THEORY AND PRACTICE.

WITH FIFTEEN HUNDRED TOPICS.

BY

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THE CHURCH," "OUR BUSINESS BOYS," "DANGER SIGNALS,"
ETC., ETC.

NEW YORK:
FUNK & WAGNALLS, PUBLISHERS,
13 and 20 Astor Place.
1887.

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PRESS OF
FUNK & WAGNALLS,
18 and 20 Astor Place,
NEW YORK

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INTRODUCTION.

THIS little book has been undertaken in response to repeated demands for a practical treatise on young people's prayer-meetings. This demand has come largely from the young people themselves, who have desired to know how best to conduct their meetings for praise and devotion.

Many pastors, too, have suggested that here was a niche in the literature of the prayer-meeting yet un-filled. Valuable manuals concerning the conduct of the general prayer-meeting have been compiled and many useful hints given concerning its development, but comparatively little has been written regarding its smaller brother, the young people's meetings. The recent very rapid growth of religious organizations for young people, with the great increase of interest in these organizations, makes such a work as this attempts to be still more imperative.

This organized effort for the young promises to open a new era of church life, and one of rapid and substantial growth ; but, to insure the best results, wisdom and caution are necessary in marshalling these cadets in the army of the Lord. As the young people's prayer-meeting is the centre of these organizations, and the work chiefly clusters around them, it

is of especial moment that their importance be understood and their methods wisely guided.

These chapters are less a discussion of a theory than the outgrowth of experience and personal effort. The plans suggested are all plans that have "worked." The topics given, selected from thousands of lists prepared by or for young people, have all been in actual use.

Several of the chapters of this little book, though written with reference to publication in this form, have appeared as articles in various religious periodicals—Chapters I. and II. in the *Pulpit Treasury*; Chapter IV. in the *Advance*; Chapter V. in the *Christian Union*; Chapters VII. and XI. in the *Illustrated Christian Weekly*; Chapters VIII. and XII. in the *Congregationalist*; Chapters IX. and XVI. in *Pilgrim Teacher*; Chapter X. in the *Sunday-School Times*, and Chapters XIII. and XV. in the *Christian at Work*, while Chapter III. for the most part has been printed in the minutes of the General Association of Massachusetts. These are republished by permission.

BOSTON, Nov. 1886.

YOUNG PEOPLE'S PRAYER-MEETINGS.

CHAPTER I.

THE TRAINING OF YOUNG CONVERTS—INSTRUCTION.

How shall we bring the boys and girls to Christ?—Three vital factors—Systematic instruction in the Sunday-school—The pastor's church preparation class—How to prepare for it—The definite aim of church-membership.

It is hardly an exaggeration to say that the question above all others just now agitating the Christian public is, “How shall we bring our boys and girls to Christ and train them for His service?” Scarcely is there a public gathering of the churches of any denomination but this question forces itself to the front in some form; and it is one of the healthiest and most encouraging signs of the times that pastors and churches are willing to devote so much patient thought to the solution of this problem. The very fact that organizations for Christian growth among young people are multiplying so rapidly points in this same direction.

There are three vital factors which enter into the nurture and training of young Christians, each of

which we desire to make the subject of a short chapter. These three factors are Instruction, Confession of Christ, and Activity in Christ's service. With any one of the elements left out there can be no well-rounded, systematical Christian life. They all work together to make the young convert "complete in Him."

In the order of time, instruction, confession, and service should all go together; while the young Christian is being instructed his acknowledgment of Christ should be heard, and he should also be set at work; but in the order of thought, instruction naturally comes first.

While this element of Christian training is not wholly neglected in any of our churches, it is frequently fostered in a haphazard, unmethodical way, so that the benefits of the instruction given are largely lost.

The Sabbath sermons are one important source from which young Christians should derive knowledge of the Christian life; but how frequently is it the case that children and young people are conspicuous only by their absence from these services.

Dr. Cuyler says he never knew a man to be converted out of an empty pew; so we never knew young people to be instructed by the sermon which they did *not* hear.

Teach the children at home, from the pulpit, and in the Sunday-school, that if they can go to but one service, the preaching service, where God is worshipped in the great congregation, is the place for them; and do everything, by making the church interesting

and attractive to them, to lead them to feel that it is *their* service.

The effort to supply all the children with a sermon text-book, in which they shall record the text, is a most happy one, and productive of excellent results.

These books are of various designs, and some of them are furnished at a price as low as five cents a copy, so that all the children can have one.

If the pastor will follow this plan up by having something for the young people in every sermon (whether he preaches a five-minute sermon to children or not), and by taking an interest in their text-books and their reports of the sermon, very much can be done in this way for their systematic instruction. There, too, is the Sunday-school, in some respects the opportunity of opportunities for religious instruction ; but even the best opportunities must be improved and guarded well, lest they fail of their purpose ; and we are inclined to think that in many a Sunday-school class anything but that kind of instruction which will build up Christian character is given.

Sacred geography and sacred history, ancient customs and manners, are taught ; but are the personal truths of personal religion forced home as they might be ? The pattern of the rams' horns that the Israelites used in blowing down the walls of Jericho, and the particular kind of a fish that swallowed Jonah, are often the staple subjects of discussion, while the teacher forgets to reason about temperance, righteousness, and judgment to come. In every lesson there is an opportunity to bring some great truth of the Christian life to bear upon the scholars, however

young they may be ; if this chance is lost, the hour is well-nigh wasted.

But besides the instruction of the pulpit and the Sunday-school, there is a large place in every church for the pastor's class of young people.

Our liturgical churches have confirmation classes, which the minister meets regularly for instruction in Christian life and doctrine, thus preparing them for church-membership and the first communion table.

Why should not our non-liturgical churches have just such classes, membership in which shall be conditioned not upon age, but upon vital experience in the Christian life ? Let the pastor call it the "Church Preparation Class," and let all children and young people be eligible to it who think they have given their hearts to the Lord Jesus Christ. In every Sunday-school every year we believe such a class could be found ; and if it consisted of very few members, it would nevertheless be furnishing constant recruits to the church.

Let the pastor hold two or three short prayer-meetings directly after the Sunday-school ; let him put the question very pointedly, " Who of you, boys and girls, are trying to serve Christ ?" He will often be surprised to find how many unexpected cases of interest and childish endeavor such a question will reveal ; then let him gather all such as seem sincere into his class to meet for an hour every week for instruction in the A B C of the Christian life, and that church will not long be destitute of the younger element.

Every church ought to hesitate to receive children who have had no such instruction, and one great rea-

son, we believe, why our church rolls are so lamentably destitute of children's names is that there has been no such provision for their instruction with the *definite aim of church-membership in view*. Our religious instruction of the young has been too scattering and general. It has had no focal point. There has been no definite end for children or pastor to look forward to. It is no difficult thing to interest the boys and girls in religious subjects ; it is no difficult thing to induce them to commit themselves to Christ.

To follow up this interest and commitment with instruction that shall prepare them for intelligent church-membership is the more difficult, and, in the past, the neglected matter.

Suppose that during the week of prayer the pastor finds a band of his young people willing to give their hearts to Christ, as he assuredly will find if he looks for them and works for them, and that for four months to come he meets them, week by week, patiently instructing them in the rudiments of the Gospel. By the end of that time he will know if any of them were simply excited and not deeply interested ; he will know who are the young Christians, who are pressing on to know the Lord ; and to all such the church doors may then be safely flung wide open, and further instruction and development may be left for future years to bring. This "Church Preparation Class" presupposes that the first step of yielding to Christ has been taken, and intelligently taken, and through it the Church will receive accessions which in future years will be her tower of strength.

As to the kind of instruction to be pursued in the

pastor's class, this question may wisely be left for circumstances to determine, provided it is always direct and aims at fundamental truths and develops the vital relation between Christ and the young believer. Sometimes the pastor will find it best to take the Church creed and go through it, article by article, making it simple and luminous to the youngest by simile and illustration. Sometimes he will get help from a children's catechism, and even the dust-covered volume of the Westminster divines will not be found behind the needs of this progressive age. Sometimes Bunyan's ever-living story of Christian on his way from the City of Destruction to the New Jerusalem will be found most useful in guiding the young feet over the same oft-travelled road ; but whatever text-book is used, the pastor, the young people, and the church, we believe, will all receive much profit from some such systematic and persistent effort, with the definite aim of church-membership in view.

CHAPTER II.

THE TRAINING OF YOUNG CONVERTS BY FREQUENT CONFESSiON OF CHRIST.

Besides instruction, what? — The importance of expression — Special training in expression — Frequent confession of Christ a safeguard as well as a means of grace — The Young People's Society of Christian Endeavor established for this end — How it works — Confession of Christ natural to the child — No forcing process required.

THE training which our churches have provided for their young converts has usually stopped short with instruction. Instruction in the Sabbath-school, in the pastor's class, and from the pulpit has been often supposed to be all that was required to develop well-rounded Christian character ; but, important as this element is in moulding character, it is far from being sufficient ; and until the Church wakes up to the necessity of a more symmetrical training, it will be full of spiritual dwarfs and cripples.

The ability and willingness to express one's convictions is almost as vital to the Christian life as the possession of convictions. In fact, one can scarcely be said to have mastered that which he cannot or will not tell to another. There are thousands and tens of thousands of Christians in our churches whose whole development has been stunted because they have never given utterance to that which is struggling

within them. When, in time of revival or because of some special visitation of God's providence, such a one does get his lips open, how he advances in inward grace and joy and outward usefulness !

Since this is so—and the experience of every pastor and Christian worker will substantiate this truth—why should not special provision be made for the development of young Christians along this line of confession of Christ ?

Moreover, to frequently confess Christ is not merely a means of growth ; it is a positive and effectual safeguard against many of the early follies and frivolities to which even young Christians are exposed. We know of more than one college boy who has safely passed through the searching ordeal of a college course largely because of the class prayer-meeting, where he acknowledged himself a Christian and cast in his lot with the godly, sober element of the class. However strong the temptation from convivial good-fellowship, it was impossible for him, with the memory of his last avowal of Christ in his soul, to do that which would bring reproach upon the name by which he had called himself. That light, irreverent jest ; that foolish action, bordering on sin, to which he is tempted, is much easier to resist when he says to himself, "Last night I consecrated myself anew to Christ ; last week I told the other boys that I too was ■ Christian."

Since, then, frequent confession of Christ is not only a bulwark against worldliness and thoughtlessness, but a positive means of growth in grace, why, we ask again, should not the young convert

be trained so that he shall abound in this grace also ?

We would not think of admitting to our churches the young person who was totally uninstructed, who knew nothing about the plan of salvation or the vital truths of the Bible ; why should we any more readily admit the one who has had no training in the expression of what he believes ?

We do not, by any means, advocate the training of every young Christian into an embryonic orator and apologist. To confess Christ does not imply the ability to make a good speech ; it does not require training in rhetoric and elocution ; it simply means the expression of love, which is as natural and appropriate for the young soul as for the flower to bloom or the bird to fly. But even the bird must have room to fly ; the caged canary does not gain strength of wing. The plant must have a plat of ground and careful nurture before it opens its petals. So we believe that special provision should be made for every young Christian, that he may not settle back into the ranks of the dumb and lifeless who have mouths but speak not.

To remedy this defect in Christian training and to fill this gap was the Society of Christian Endeavor established.

The pastor of the church where it originated had had the delight of welcoming scores of young people in the name of Christ, who thought they had given their hearts to Him. But how should they be trained ? was the great question. Will it be safe to admit them to the Church with only methods of *instruction*

for their training, and not methods to bring them into close connection with the prayer-meeting life and activities of the Church ?

That church had the usual agencies for instruction—the Sunday-school, the preached Word, the pastor's class ; but all felt that something more was needed, and that that "something more" must provide a natural and appropriate way for the young Christians frequently to confess their love for the Lord.

So the Young People's Society of Christian Endeavor began, with the strict rule in the clause of its constitution which relates to the prayer-meeting, providing "that all active members shall attend every weekly prayer-meeting, unless detained by some absolute necessity, and that each one shall take some part, however slight, in every meeting."

And this is not a mere paper rule. It is lived up to faithfully and heartily, and from hundreds of these societies in all parts of this country and in foreign lands comes good news of quickened interest among the young people, and growth in grace, largely as a result of practical adherence to this principle of confessing Christ in public every week.

It becomes no routine matter. The sense of obligation to a pledge is soon lost in the sense of love to Him for whose sake the pledge was made, and every week the Scripture quotations or words of testimony or simple prayers seem to come more and more deeply from the hearts of the young disciples who offer them.

And why should this not be so ? The religion of Christ is as germane to the heart of the boy as to the

heart of his father. Why should he not speak of Jesus' love in his own way, as well as the father in his way? The ten-years-old boy will not talk in meeting or anywhere else like the sixty-years-old deacon, but he can talk in his own way about Christ in the prayer-meeting as he talks in his own way about bats and balls on the playground, or about his lessons at the breakfast-table.

There is no forcing process, no unpleasant precocity about this. It is as natural for the young Christian to talk about his Saviour as for him to talk about his father, whom he loves next to his Saviour; and all training which intentionally or unintentionally leads him to shut up the love for either in his heart, without giving utterance to it, is false and pernicious. Instruction—wise, patient, careful instruction—is most important for the growth of the young soul in the way of eternal life; but constant effort on his own part to make known the love of Jesus is no less important. There can be no beautiful, symmetrical unfolding of the new life without constant acknowledgment of Him who is that Life.

CHAPTER III.

THE TRAINING OF YOUNG CONVERTS—EXERCISE.

What young people can do for themselves—Religious self-support
—The child must breathe for himself, eat for himself, exercise
for himself—The threefold cord—Spiritual dyspepsia—How to
avoid it.

THIS side of our subject, which certainly is not surpassed in importance by any other, is certainly more often overlooked than any other. Our thoughts are filled with the duties which we owe to the children, and our conferences are eloquent with the changes rung upon the obligations of the Church to the child ; but we too seldom remember that everything which the parent or the teacher or the Church may do for the child is absolutely unavailing unless the child does something for himself. The analogy in this respect between the physical and the spiritual training of the child is very close. We sometimes say, in the exaggeration of familiar speech, that such and such a child of indulgent parents has had everything done for him ; and yet what we really mean is only this : that every facility has been provided which love and wealth can suggest, to enable the child to do well for himself. The kind parent can provide good air for his child and perfect ventilation, but, after all, the child must breathe the air for himself. The parent may provide the best of food, most wholesome and nutritious, and

yet the child must eat it for himself or it will do him no good. Evidently there are many things of most vital importance to the child's growth and welfare which the most loving parent can never do for him.

The public has of late years awakened to the idea that much so-called charity has been misapplied. It has been like throwing bread and meat and clothes to the man who is ever sinking deeper and deeper in the quicksand, instead of trying to raise him out of the quicksand to place his feet upon the rock of self-support. Mr. Brace, in his "*Gesta Christi*," tells us that in ancient times this evil of unwise charity, which tended to pauperism, was tenfold worse than to-day ; that "*Cæsar found 320,000 persons in Rome, or nearly three quarters of the whole population of the city, on the roll of public succor ;*" and that "*Valentinian the Elder ordered a gratuitous distribution of white bread to every citizen.*" The wise effort of modern charity is to relieve poverty, not by doling out alms, but by promoting self-respect, and by leading on to independence ; not by attempting to do everything for the poor, but by inspiring the poor to do something for themselves. This mistaken notion of true charity, which has cursed the benevolent efforts of the ages, has too often been carried into religious circles in the treatment which the Church has accorded to the children. It has frequently done enough for them, but has not taught them to do enough for themselves. Our churches and our Sunday-schools have too often bred spiritual pauperism among the children. The Sunday-school lesson has been poured into them as water from the faucet runs into the

pitcher held beneath. The attempt is too seldom seriously made to draw it out of them. They are deluged with good advice from the pulpit and in the prayer-meeting. We too frequently fail in our endeavors in the more difficult task of leading them to put this good advice into practice.

If we remember our Latin derivations aright, *inculcate* means to grind in as with the heel, or literally "to heel in." *Educate* means to draw out. We need to educate the religious nature of the child as well as to inculcate the truth. This "drawing out" is more difficult than the "heeling in," but it is also more important.

How can we account for the fact that there are so many nerveless, dumb, useless Christians in all our churches, who count for absolutely nothing in the aggressive work of the kingdom of God, except by the fact that from the beginning so many young Christians have had everything done for them, and have never been taught that, if they would grow strong, there are many things which they must do for themselves? The Methodist class-meeting, which has been such a wonderful power in the history of this denomination, and which, after a hundred years of trial, shows no signs of lessening usefulness, proves the value of at least one kind of religious self-effort in connection with religious instruction.

To return to the figure of the child in the carefully appointed and luxurious home. Suppose that he has everything about him and everything done for him that loving devotion can suggest; yet, as we said, the most vital and important functions of nature he

must perform for himself. No parent can breathe for the best-loved child. Into his own lungs and for himself the little one must take the vital air. So in the spiritual world. If

"Prayer is the Christian's vital breath,
The Christian's native air,"

then the child must be taught to pray; not simply to say a prayer which means much to his parents, but little to himself. He must be taught not to take everything for granted which he hears or reads, but to think for himself; he must be instructed not always to run to another for an opinion as he runs to the dictionary for the correct spelling of a word, but to ask his own heart, "Is this true or is this false? is this right or wrong?" In the matter of faith he must be told that it is not his parents' faith that will save him, but his own active faith and intelligent belief that through the grace of Christ will save him. Is it objected that this method of training will foster a conceited, egotistic, rationalistic state of mind, which is foreign to childlike Christianity? We would reply that this is not the necessary outcome of such training. Together with the importance of steady, earnest thought on the great themes may be cultivated the reverent, childlike, docile spirit which shall not think of itself more highly than it ought to think. Good, strong, voluntary inspiration of religious truth in childhood will, we believe, prevent many of the sad wrecks of religious faith in manhood.

Many a man when he begins to think for himself, when he begins to breathe the air of Christian doc-

trine, and try his creed for himself, finds sadly that he believes very little ; that because he has taken his creed on trust from another, he has no creed which he can uphold and cling to. It has been wisely said, "Some of us are trying to believe too much ; not more than is true, not more than we ought to be able to believe some time, either in this world, or perhaps not until the next, but more than we have present inward strength for, more than thought can respond to, or experience guarantee. We sometimes extinguish a fire by putting on too much fuel. If a man has been strenuously indoctrinated from his childhood, the time will be very liable to come (especially if he is a thinking man, and lives in a questioning age), when he will say to himself, 'Why, I don't believe all this,' and then, as he begins searchingly and sadly to explore himself, he finds that it is very little, after all, that he does believe. It is a critical time with him. He begins throwing away his creed, one article of it after another. One stick of unkindled fuel after another is laid off, and he gets down very near the bottom of the pile, very likely, before he finds an ember that is warm and a spark that is bright." To prevent this sad experience, where the effects are often worse than those just described, where complete religious shipwreck is too often the result, our children and youth must be taught to breathe for themselves the religious atmosphere, must be taught to pray and think and trust for themselves.

It is self-evident also that the most loving parent cannot eat for even the best-loved child ; and yet are we not attempting a spiritual process similar to

this in much of the biblical instruction of our children and youth? Do we attempt to lead them to feed upon the truth, or are not our efforts frequently confined to showing them how beautifully we have masticated and digested the truth? There should be more committing of Scripture passages and of catechism than there is in these days. No scholar should go out of our Sunday-schools who has not learned, so that he can never forget them, scores of Scripture passages, such as the Commandments, the Beatitudes, the twenty-third and nineteenth Psalms, the fifty-fifth chapter of Isaiah, and others like them. This the young person must do for himself.

No explanation or sermon or talks about these passages will take the place of a thorough knowledge of them. Many of the systems of home Bible reading are very valuable for the young, where a company of them are induced to read certain verses every day, which bear upon some one truth or doctrine of Christian practice.

In the third place, the most loving parent cannot *exercise* for his child. The young person must do this for himself. Perhaps this is the most important and most neglected element of self-culture in religious matters. The system of massage for invalids has many strong advocates, in which the body of the sick man is pinched and pulled and kneaded and worked over; and this may do very well for the invalid, who has not strength to exercise himself; but none of us would claim that massage is the best exercise for the growing child. In order to grow strong he must run, and jump, and play for himself.

The cord that draws the young soul upward toward God is woven of a threefold strand. He must know what Christ's will is through the instruction of parents and Christian teachers; he must publicly acknowledge that Christ's will is his will, and then he must do that will. Instruction, confession, activity—these three elements entering into the young life, when preceded by a complete heart surrender, cannot fail to develop the strong man, "complete in Him."

It is just as unreasonable to expect the child to grow strong of muscle and supple of limb while strapped to a bed and never allowed to rise and run about as to expect the young disciple to grow "strong in the Lord" while never exercising his spiritual faculties.

The instruction of the pulpit and Sunday-school may well be likened to the food provided at the family table. It is abundant in quantity and nutritious in quality, very likely, but food without exercise in the family circle makes the sickly dyspeptic child. Food without exercise in the Church is apt to produce no better results.

Even the horses in our stables cannot long live without exercise. Fill their cribs never so full of the best feed, they must yet *do* something to keep healthy. This is a natural law, which is imperative in the spiritual world. There are a great many dyspeptic Christians in all our churches. They are bilious and disappointed and hopeless and useless, except as they become means of grace to the pastor and other workers, by their continual growling and fault-finding. In fact, they have all the symptoms of spiritual dys-

pepsia. Now the only remedy for this disease is spiritual activity. "Go to work," said the famous English doctor to his rich, dyspeptic patient; "go to work. Live on sixpence a day, *and earn it.*"

"Go to work," says the wise Physician of souls to him who would escape this worst of all spiritual diseases. The sad, discouraged Christian, who feels his shortcomings and the degeneracy of the times in which he lives so overwhelmingly as to take away his peace and joy, needs to get out into God's pure air upon some errand of mercy.

Let him call on old Widow Brown, who has not half the comforts of his own life, and see how cheerful she manages to keep.

Let him send a half ton of coal to sick Tomkins with the invalid wife and six small children. Let him spend a half-hour reading God's Word to the blind old chair-mender in Poverty Court, and he will come home with one fit of the blues dissipated at least, and with a much better spiritual digestion than was his when he went out. But it is much better to *keep* the digestive organs in order in the first place than to restore them to health when once they have become deranged. So it is much better to provide suitable and sufficient exercise for the young convert at the beginning than it is to try to induce him to take such exercise when he has become a sour and cranky misanthrope.

What, then, to sum up, can the children and youth do for themselves? They must breathe for themselves the pure air of religious truth, they must eat for themselves of the Living Bread, learn-

ing for themselves what the psalmist meant when he sung,

“ How sweet are Thy words unto my taste !
Yea, sweeter than honey to my mouth ! ”

They must exercise themselves frequently and constantly in the performance of every religious duty which is appropriate to their years and attainments. Thus only will they become “ strong in the Lord, and in the power of His might.”

CHAPTER IV.

THE PRAYER-MEETING IDEA.

The prayer-meeting not a lecture—Not chiefly for instruction—Not mainly for the minister and deacons—For communion with Christ, and for the strengthening of Christian graces by expression—Twelve year-old Johnnie needs it—The revival spirit—The true inspiration of the prayer-meeting.

IN many churches the prayer-meeting has practically given place to a weekly lecture. The notice, perhaps, is still given from the pulpit: “The prayer and conference meeting will be held at the usual hour;” but when the “usual hour” arrives, the pastor gives a more or less elaborate address of fifteen or twenty minutes in length, the aged deacons offer prayer, the long pauses are skilfully bridged, so far as possible, with sacred song, and the small audience disperses decorously, with the consolation that if they haven’t had a very interesting or lively meeting, yet, at least, things have been done “decently and in order.” We have no quarrel with this sort of a meeting, if it is only called by the right name. If people wish to assemble for a mid-week lecture, well and good. No doubt they will gain some benefit, quite likely be somewhat wiser in spiritual things; but let us not call it a *prayer and conference meeting*.

A monologue is not conversation; a lecture is not conference. We need the lecture, perhaps, but we

certainly need the prayer-meeting ; and it will be a sad day for our churches when the one wholly usurps the place of the other. Is not the trouble that many have a radically wrong idea of the prayer-meeting ? It is thought by many to be primarily a place for religious instruction, and, with this idea uppermost, it very soon falls into the hands of two or three " speakers," for there are not many in any church who will venture to instruct others.

There are plenty of services where instruction is and ought to be the principal thing. Such a service is the Sunday-school, such is the missionary concert, such is the preparatory lecture, such for the most part are the preaching services ; but such should not be the prayer-meeting. The effect upon those who listen is not of so much moment in the prayer meeting as the effect on those who participate. We have been thinking almost entirely of those who listen ; but they have plenty of opportunities for instruction. They need not come to the prayer-meeting to obtain wisdom which another can impart. Our libraries are full of it, the lips of our preachers overflow with it, our Sunday-school teachers are appointed chiefly for the purpose of imparting it. But we need the prayer-meeting for a very different purpose—the strengthening of Christian graces by expression, and for the drawing of Christian heart near to Christian heart by the relation of individual experience.

In this lore the hod-carrier may be as learned as the judge, and certainly twelve-year-old Johnnie needs the strength which comes only from the expression of his religious experiences, as much as his pastor. The

principal question to be settled by the prayer-meeting is not how much pleasure or benefit we may gain by listening, but how much gain we may receive from opening our hearts for a moment of public communion with God and our fellow-Christians, and how much these fellow-Christians may gain from like participation. Such expressions of experience and aspiration will be most truly edifying to those who hear, as well as to those who speak, and in it every Christian may have worthy part.

We are not, of course, advocating a parrot-like repetition of certain formulas of consecration, but the simple and unconventional expressions of the heart's feelings, an expression which has little dependence upon education or length of service.

As has so often been proved true in revival periods, the simplest and most broken testimony may be the most effective. It is a dangerous theory that there are some Christians who can serve God better by silence than by participating in the prayer-meeting. We do not believe there are any such, unless they are certain cranks who insist on riding their particular hobby into every meeting. The most unlettered and blundering child of God, if he briefly tells his experience of the love of God, has something that every child of God wants to hear, and has something which he must give expression to, if he is to grow in grace.

Just as truly as the plant must give expression to its life in flowers and leaves, so the Christian must give expression to the life within him. The prayer-meeting is the appropriate place for this expression. Jacqueminot roses and graceful orchids may be rare

in the prayer-meeting garden, but field daisies also must blossom if they live, and they equally tell of a loving Father's care. Ridicule and sarcasm have been wasted upon long-winded "prayer-meeting killers." This will be of comparatively little effect, until our idea of the prayer-meeting is changed, until the benefit to those who participate is thought of more consequence than the mere instruction of those who hear. If instruction in morals or ethics or biblical lore is the main thing, the fifteen-minutes address is better suited to the prayer-meeting than the three-minutes testimony. If that is what we most need, let us by all means have it, but let us have it from learned divines and college professors and men who are fit to impart it.

But if the inspiration we need in a prayer-meeting is of a different sort, that which comes from the recital of a common experience of a Saviour's love and a Father's care, let us not fail of that. The humblest Christian can contribute to such a meeting ; for his own spiritual growth the humblest Christian ought to contribute to it. We regard this matter as of such vital importance that we shall have something further to say about it in another chapter.

CHAPTER V.

THE PRAYER-MEETING FETICH.

Different fetiches—The fetich of the prayer-meeting—The folly of such worship—How to depose him—True edification—The weekly lecture as a substitute for the prayer-meeting—The prayer-meeting spirit in revival times—The fetich in the young people's prayer-meeting.

WE hear a great deal in these days about fetiches of one kind and another. There is the educational fetich, which by one school of educators is thought to be the dead languages, and by another the sciences. There is the political fetich, which some say is the Constitution and others the doctrine of States' rights. If those versed in household art are to be believed, there is even a fetich in the parlor ; and the cookery reformers tell us, as they point to the frying-pan, that it is not wanting in the kitchen. It is not strange, then, if by close examination we should find one even in the prayer-meeting. If we could contribute anything to the removal of this fetich from his high place of worship and honor, we should rejoice exceedingly. The name of this particular prayer-meeting fetich is “edification.” It has been set up in the chief seat of the prayer-meeting synagogue—that is, the vestry, and has been worshipped with the utmost servility for scores of years. It is time that it should be deposed. The minister, who usually leads

the meeting, has occupied from twenty to forty minutes in opening the subject, justified by the generally accepted opinion that he could speak to the "edification" of the assembled prayer-meeting goers. The elderly deacons have then, after a sufficient and decorous pause, "taken up" the meeting, and "occupied the time" to the extent of ten or fifteen minutes apiece, because they could speak or pray to "edification." If it should so happen that any time were left after the minister and deacons had "edified" the assembly, then, by some tacit understanding, the next most edifying brother was supposed to "carry on" the meeting.

If any young brother were urged to participate, he finds a very convenient excuse in the fact that he is inexperienced, and cannot speak to the edification of the assembly. If any timid brother has been a little troubled in his conscience because his voice was so seldom heard in the house of prayer, he could easily salve his conscience by the thought that he could not speak to edification. The women have been restrained in part by Paul's command, uttered eighteen hundred years before the days of modern prayer-meetings, to their rude, half-Christianized sisters of Corinth, but still more have they kept silence in the churches because they were supposed, through lack of experience, to be unable to speak to edification. So the prayer-meeting has languished, the front seats were long ago deserted, and in many churches even the favorite back seats show signs of losing their attractiveness. The boys and girls, especially, are too often "conspicuous by their absence," and as the years go by, the minister and

the deacons and two or three of the gifted ones have the meeting more and more in their own hands, until we fear they will soon have not only the conduct of the prayer-meeting, but the audience-room itself, all to themselves. What is the cause? This same old fetich, “Edification.” What is the remedy? Depose him, let the edifiers restrain themselves to a quarter of their present limit of time, bring forward the timid and bashful ones who cannot possibly edify any one with a fine speech or long speech, encourage the young men and women, and even the boys and girls, to give their simple testimony of love to the Master. Let it be the understood thing that in the family sitting-room gathering of the church, the sisters and mothers, the most spiritually-minded parts of any church, shall not be expected to keep silence; have many verses of Scripture and brief hymns and poems repeated by those who can do no more; and very soon not only will the back seats be filled up, but the dreaded front seats will lose their terrors.

If this is done, all will be more truly edified, and even the “edifiers” themselves will acknowledge that the change is for the better. The substitution of a weekly lecture for the weekly prayer-meeting is always an unfortunate change if the spiritual life of the church is to be maintained; but such a change is a natural outgrowth of the “edification” idea. It is natural to suppose, if a good speech is the principal thing about a prayer-meeting, that the minister, who can devote days to its preparation, will be more edifying than the tired layman, who hastens to the prayer-room weary with work in the store or on

the farm. So why should he not fill up the hour? But the fact is, the chief end of a prayer-meeting is not a good speech or an eloquent prayer; and just so far as the pernicious idea prevails that eloquence or glibness of utterance is requisite, will the prayer-meeting lose its power.

People do go to the prayer-meeting to be edified, to be sure, but not to be edified intellectually, but to be refreshed spiritually; and for this purpose the stammering, broken utterance of the new recruit, or the simple expression of allegiance from the young convert, is often worth ten times more than the polished periods of the old campaigner, however weighty his advice and exhortation may be. More prayer-meetings have been killed by eloquence than by all other causes put together. If people desire an eloquent speech, they do not go to a prayer-meeting for it. They go to the lecture hall, or they visit the court-room, or they wait until Sunday comes, and go to church to hear the finished discourse. They go to the prayer-meeting because they are heart-hungry, not because they are brain-hungry.

As has been said, when a church is quickened by the Spirit of God, and the revival influence is felt, there is no room then in the meetings for mere eloquence. If much time is taken by any one, however good his remarks may be, all feel that the time is being wasted, for at such a time all understand that twenty two-minute addresses are twenty times as good as two twenty-minute addresses.

The spirit that prevails in a church in a time of awakening is the spirit which should prevail at all

times, and the demands that are then made upon the prayer-meeting are the highest and best. It is very significant that at such a time a church asks to be edified, not by eloquence nor by lengthy prayers, but by the shortest and simplest expressions of experience or of renewed consecration to Christ. Especially in a young people's meeting has this prayer-meeting fetich no room. The boy or girl Christian, who, from timidity, can hardly put half a dozen words together, has an appropriate place here, as well as the one who never lacks for words.

The regular church prayer-meeting can stand a good deal in the way of false standards and theories (we wonder sometimes at its vitality), but if this intellectual edification fetich is set up in the young people's prayer-meeting, it will soon rob it of all spiritual power. The sooner it is deposed, the better.

CHAPTER VI.

PREPARING FOR THE PRAYER-MEETING.

Lack of preparation—The importance of it—An unpremeditated prayer-meeting as unprofitable as an unpremeditated sermon—What kind of preparation to make—PRAYER as a preparer for the meeting—Two classes of prayer-meeting goers—Spiritual sponges—The prayer-meeting should begin ■ week in advance—These thoughts of especial importance for the young people's meeting.

THE element which is most universally lacked in the average prayer-meeting is careful and prayerful preparation; and yet while this element is most often wanting, it is perhaps the most essential of all. The leader may be inexperienced and dull, the subject may have been ill-chosen, the assembly small, the room poorly adapted to such a social service, and yet, if careful attention has been given to the subject, and much prayer has been offered for the meeting, it will surely be a good one. No faithful Sunday-school teacher would think of appearing before his class without giving the lesson careful study; why should any one who believes in the prayer-meeting and wishes to make it profitable and helpful come to this service without previous preparation?

A prayer-meeting, unpremeditated on the part of the brethren, is apt to be as unprofitable as an unpremeditated sermon on the part of the preacher.

We are not saying that this preparation should be of the same kind as for the sermon or the Sunday-school, or that it should be as largely intellectual, though that element surely ought not to be omitted ; but thought and prayer concerning the subject there certainly should be. A purely impromptu prayer-meeting is little better than a purely impromptu sermon.

To make definite this preparation, we believe that the subject should usually be announced beforehand, either in print or from the pulpit ; then let the subject "soak" into the mind throughout the week, study the Scripture passage referred to, bring sidelights from other Scripture to bear on it, and, above all, let the subject be steeped in prayer.

But even when the theme of the next meeting is not known, due preparation need not be omitted.

He who goes to the prayer-room from his knees will have something that will benefit him to say and others to hear.

We are aware that it may not be always possible for busy men and women to go directly to the meeting from private communion with God ; they must go from the counting-house, from the midst of distracting family cares, from the market or the shop, often-times, if they go at all ; but every one can nevertheless have a few minutes for preparation in the course of the week, and the last word before he goes into the meeting may be a word with God.

For lack of just this preparation are so many of these gatherings lamentable and dismal failures. No wonder that long and ominous pauses prevail, and that after a while the good deacon, who has so often done

the same, arises to "occupy the hour." No wonder that those who participate sometimes give the impression of talking against time.

The one who goes into the meeting spiritually cold and indifferent cannot add to the warmth of others; he wastes and dissipates something of their warmth in getting himself into the right spirit. It is only a living coal that can kindle others.

All prayer-meeting attendants may be roughly divided into two classes: those who go simply to receive and those who go to give as well as to get.

The prayer-meeting sponges are as numerous as they are depressing. They are perfectly willing to absorb any number of good things. They rather enjoy the spiritual earnestness of others. They revel in revivals and special seasons of refreshing, but they never impart any of these good things—in fact, it is usually just before the meeting closes that they reach this state of mind, when it is too late to add anything to the general fund of spiritual power.

These people are invariably the ones who never think of making any special preparation for the meeting. It has never entered their minds, apparently, that they owe anything to their fellow-Christians, but they are perfectly willing to take in anything of religious vitality which others have to offer. The prayer-meeting should begin long before the hour announced from the pulpit. In the hearts of those who are to come, by prayer and meditation and study of the Word of God, the spirit should be kindled, and then in the assembling of kindred souls the promises will be fulfilled. These thoughts apply with special

force to young people's prayer-meetings. Too much emphasis cannot be laid upon the necessity for the young of this *prayerful* preparation.

The habit of such preparation will not only be invaluable for them, it will, if generally acquired, renovate our meetings as nothing else can do. To this end we think that the subjects for the young people's meeting should usually be printed for several weeks beforehand. Let many parallel passages bearing upon the subject be given, or have a daily Bible reading for a week on each subject. A few minutes each day devoted to Bible reading, and ten minutes given to prayer just before the meeting begins, is an infallible remedy for a dull meeting. This medicine comes directly from the Great Physician.

CHAPTER VII.

DRAWING THE NET.

The invitation to accept Christ should be pressed home more often—Objections to urgency—What the invitation means—How most Christians begin the new life—An incident in a pastor's experience.

WE are strongly of the opinion that one cause of the lack of revival blessings in some of our churches lies in an unwillingness to bring souls to the point of immediate decision. In other words, the net is spread, but it is seldom drawn. The Gospel is presented in all its winsomeness on the one side and all its terrors on the other, and there, too often, the matter is left. The questions are not pressed home, “Will you accept this blessedness *now?*” “Will you escape this doom to-night?”

How often it seems in many a church that the grain is ripe for harvesting! The pastor is devoted and earnest and pungent in his preaching, the church is aroused, the prayer-meetings are full, the presence of the Spirit of God is felt, but for some reason souls do not bow in submission, and few, if any, are heard inquiring, “What must I do to be saved?” Hundreds of discouraged pastors have just this tale to tell: “Every indication promised a great blessing. The Week of Prayer opened auspiciously, and it seemed as though we were on the verge of a great revival;

but the showers all passed around." Discouraged brother, is it not possible that just here was the trouble? You hesitated to call for an expression. You shrank from asking the unconverted to commit themselves publicly to Christ just then. Everything else was done that human agency could do, but the last appeal that called for the decision then and there was left unspoken, and the souls for which you longed so earnestly remained outside the kingdom.

Many objections to urgency of this sort naturally arise in every conservative mind. These appeals have been overdone. The old-fashioned camp-meeting was made offensive to many because undue weight was laid upon the matter of "rising for prayers." If sinners could be got upon their feet or could be dragged forward to the "anxious seat," it often seemed as if the whole object of the meeting had been accomplished, whether or not they realized why they were rising or going forward. But because a method has been ill-used is no reason why it should not be used. Because the net has been drawn before it was wisely spread is no reason why it should not be drawn at all.

The danger of the present day, certainly with churches in cultured communities, is not that there will be too much urgency of this sort, but that there shall be too little. "It is repugnant to my taste," says an objector, and we all recognize and sympathize with this feeling; but it is possible that taste and duty may be at variance. It is possible that this may be the criterion of a false and vitiated taste, the same taste that prevents us oftentimes from approaching

the individual in private and urging the claims of Christ's salvation.

"If pressed to take some immediate step and declare themselves for or against Christ, many will do it in the excitement of the moment who do not know what they mean or mean what they say," says another objector. If there is any one thing that is made plain in every evangelical Christian church, it is just the meaning of this step. But supposing all are not equally earnest or intelligent in taking such a stand, it is only what our Lord gave us reason to expect. In the Gospel net there were fishes good and bad. It made the bad no worse to be drawn in with the good, and in order to make the separation the net must first be drawn.

"But," says another objector, "I hesitate to give the opportunity for the expression of religious feeling for fear no one will embrace it and the effect on others will be worse than if no such invitation were given."

This hesitancy results from a wrong idea of the invitation, we think. It is simply the invitation which Christ ever holds out, made definite and vivid ; it is simply another way of saying, "To-day, if ye will hear His voice, harden not your hearts." If no one accepts it, then the responsibility for the rejection is simply laid more directly upon the unbeliever's heart, and the solemn appeal which that time he would not heed may yet soften the heart that broods over it. We are not advocating an indiscriminate and unwise use of the invitation to rise for prayers, but we are convinced that in seasons of religious quickening and

seriousness this invitation is too often neglected. It need not always be given in one stereotyped form. Sometimes by rising, sometimes by lifting the hand, sometimes by remaining to speak with the pastor or religious friends after the prayer-meeting, sometimes by a wise use of the inquiry-room—in all these ways this matter of committing one's self to Christ *now* may be urged home upon the awakened soul. Ask a hundred Christians how they gave their hearts to God, and we have no doubt that more than fifty would date their first consciousness of the new birth to the moment when, putting aside their timidity and their fear of man, they acknowledged in some way that they wanted to be the Lord's. “I was hoping that you would ask those who desired the prayers of Christians to manifest it to-night,” said a young lady to her pastor as he was going down the aisle after a prayer-meeting. “I wanted to commit myself to Christ publicly to-night, but I am afraid my courage will ooze away before the next meeting.”

That pastor has never forgotten that remark, and he has resolved that neither his taste nor his timidity should ever stand in the way of such an invitation again when the Spirit of God was manifestly working upon the hearts of his people.

CHAPTER VIII.

YOUNG PEOPLE'S PRAYER-MEETINGS—IS THERE A PLACE FOR THEM?

Disproportionate attention given to the "regular" meeting—No place for certain kinds of young people's meetings—The children need the older young people in their meetings—The older young people need the children—An exposition concerning dumb Christians.

VERY much has been written and spoken and preached concerning the regular weekly prayer-meeting of the church. How to conduct it, how to improve it, when to begin it, when to close it, are frequently the subjects of discussion; but we seldom comparatively see the claims of the young people's meeting urged, or its methods commented on.

Many churches have no prayer-meeting especially for the young people; many others have a meeting that bears that name, which has come down from traditional times; but its only claim to the title seems to be that few young people attend it, and none take part in it, while its only excuse for living is that it has not energy enough to die.

The first question to ask would seem to be, Is there a place in the average church for a young people's meeting? There certainly is no place for certain kinds of meetings that have gone by this name. There is no place for the old-young people's meeting,

or the young-old people's meeting—that is, a meeting which is given out every Sunday among the pulpit notices as a young people's meeting, and which is carried on by the same faithful five or six who have carried it on for the last five-and-twenty years. These half dozen workers may be the strongest and most exemplary men in the church, without whom the church could not live ; they may be the most fluent and gifted in prayer and the most edifying in exhortation, and yet, if the meeting has fallen into their hands altogether, and it is found impossible to bring the younger and weaker and less gifted Christians into sympathy with it and to participation in it, it had better die and give place to that kind of a young people's meeting which can alone justify its existence.

Again, there is no place in a church for a young people's meeting composed wholly of children or very young people. This experiment has been tried, but not with encouraging success. There is a place, we believe, and a very large and important place, for the pastor's class for children, and for much work of that kind in the line of instruction and training ; but the prayer-meeting idea involves other elements, and among these mere instruction holds a subordinate place. Even with the pastor and one or two judicious leaders, it is not well for the children to gather alone for their prayer-meeting. They need the help and experience of those who, though still young, have been a little longer in the Christian life. They need practice, and the example set before them of young men and young women at work for the same Saviour whom they have just begun to serve. In this meet-

ing the earnest Christian young men and women of the church can accomplish more for the cause of Christ than in almost any other direction ; not by preaching at the children, but by encouraging them in their first endeavors, and by setting the right example before them of constancy and faithfulness to their vows. Almost any one is young enough for this meeting who will place himself in sympathy with the children, and speak and pray as briefly as they, and so simply that they can understand him. It is not the gray hairs or the wrinkles that make a man too old for this prayer-meeting ; it is the lack of sympathy with young life, the disposition to preach, and, what is the bane of all prayer-meetings, to exhaust the subject. As it is difficult for most men who have reached middle life to retain full sympathy with the young in their Christian experience, it is perhaps best that this meeting should be confined chiefly to those on the morning side of the meridian. But there are certainly exceptions to this rule.

Once more, if the children need the older-young people in their meeting, these older-young people need the children none the less ; and we would say again that there is no place in a church for a young people's meeting with the boys and girls left out. Not that a young men's meeting or a young ladies' meeting may not frequently be held with profit ; but from the general young people's meeting of the church the children should not be excluded. They should be there for the sake of the older ones quite as much as for their own sakes. There is sometimes a pride of years which leads those who have but just passed beyond the limits

of childhood to hold aloof from their younger brothers and sisters, and to desire a meeting by themselves. This should never be encouraged, or the best results cannot possibly be obtained from this meeting.

Evidently, there is not a place in any church for some species of young people's prayer-meetings. They are simply cumberers of the ground. They only fill up an evening which were better devoted to some other purpose or left unfilled, and use up the energies which might be turned in some more effective channel. But for a true, hearty, earnest young people's meeting, we believe there is a place in every church, and a place which no other agency can possibly fill. That church will be voluntarily throwing aside one great source of power which neglects or despises this method of Christian training. It would be as poor policy for the Church to shut this door as for the State to close its schools of technical training. You cannot make a chemist without the training of the laboratory. You cannot make a machinist without the training of the machine-shop. How can you expect to raise up an active Christian worker without the preparatory training-place where Christian work is done? It is not enough that the machinist should have studied about the locomotive from books; he must be actually in the shop where it is made and operated before he is fitted to run it. We expect our Christian boys and girls one of these days to be Christian men and women, and we expect them to assume the duties of Christian men and women. Can they do this if they only know about these duties in a theoretic way, and not at all by practice and experience?

Why are there so many dumb Christians in our prayer-meetings? Is it not because there have been so few efficient prayer-meeting training schools?

Why do so many take the back seats and let the faithful half dozen do all the work? Is it not that no responsibility for any work was laid upon them when they were young? If the young people's prayer-meeting was only a training school for young Christians, if the voice of anxious inquiry, "What must I do to be saved?" was never heard in them, there would be ample reason why they should have a place simply as training schools. But they will accomplish more. If they are conducted rightly in no other meeting, will it be so easy to get at the consciences of the unconverted boys and girls? The prayers and testimonies of their companions will come nearer their hearts than the exhortations of the minister or the warnings of the deacon. If these meetings are what they may easily be made, every church of the future will have many stalwart Christians, of whom it may be said, as she points to the young people's prayer-meeting, "This man was born there."

CHAPTER IX.

THE MISSING LINK.

Between the Sunday-school and the church—The testimony of a superintendent—The Sunday-school cannot do the work of the prayer-meeting—The spiritual gymnasium—The break in the chain—A good thing may be perverted—How to start a young people's prayer-meeting—Weld it to the Sunday-school on one side and the church on the other.

SAID a wise Christian man recently, upon coming out of a spirited and spiritual young people's prayer-meeting, where scores of boys and girls and older-young people had taken part: "That is the missing link between the Sunday-school and the church. For twenty-five years I was the superintendent of a large Sunday-school, and every day I felt the need of such a meeting. We could get the children just so far in the Sunday-school, and there we had to stop for want of some agency which should transmute the Christian instruction into Christian training."

We do not suppose that this link is missing in all the churches, for many have sustained a prayer-meeting for the young which has been a real power; but we are convinced that not a few will re-echo the words of the superintendent we have quoted, and confess that there has been somewhere a link missing between the Sunday-school and the church. And yet this in

no way militates against the Sunday-school, nor is it in any way responsible for the loss of this link.

It is no reproach to the stationary engine that it cannot draw a train of cars along the railroad-track. It was not intended for that work. It is no reproach to the locomotive that it cannot hoist a ton's weight into the air. It was not intended for that work. It is a reproach to the engine, of whatever kind, if it does not perform the work for which it was built. The Sunday-school was established for the purpose of imparting religious instruction, with the Bible for its great text-book, and faithfully and with increasing efficiency is it performing this work. But this is not saying that it covers the whole ground of Christian nurture and training. The objects that it has in view are vast enough to absorb all its energies, but there are other methods of training which it cannot possibly provide, but which are equally necessary to fit the young disciple for an active and useful Christian life.

Near our home is an engine-house, from which the horses are frequently led out and walked up and down the street by the half hour at a time. At first we were puzzled to know the reason of that apparently aimless riding of the firemen up and down the street, but soon we found that it was because the horses needed exercise as well as food that they were thus walked back and forth. Something besides food is needed for spiritual growth as well as physical. That something is exercise, which can be provided nowhere so well as in a rightly conducted young people's prayer-meeting. The Sunday-school furnishes the food in abundance and variety ; but that it may be digested and assimil-

lated, the young Christian must exercise his heart and brain and tongue in work for Christ. Where else can he do this so well as in the meeting, where he and his young companions are gathered together for the express purpose of confessing Christ and of planning for His service?

The break in the chain between the Sunday-school and the church is likely to come just here, in this lack of suitable and timely religious exercise. The boy who has put his religion into practice in the young people's prayer-meeting will not usually be unwilling to be known as a Christian in the school and on the playground. The girl who has confessed Christ by saying her Scripture verse before her mates will not usually be slow to confess Christ before the great congregation. The thought of that last good resolution publicly expressed, that last consecration of self, that last prayer offered before his companions, will stand between the young man and many temptations which would otherwise overcome him. We know of at least one college boy who was saved from many a sin by the class prayer-meeting to which he early gave his allegiance, and in which he became an active worker. There he *committed* himself, there he became known as a Christian, and the inconsistency and folly of college rowdyism and wild-oat sowing never appeared so apparent as in the calm light of the weekly prayer-meeting.

The young person who in any way can be brought to constant attendance upon and participation in a prayer-meeting every week will not go far astray from the Christian's path. It amounts to nothing to

say that sometimes the young people's prayer-meeting may overstep its bounds, may withdraw the interest of the young from the church meetings, may develop into unwholesome rivalry between different ages in the church. Of course it may. This is only saying that a good thing may be perverted. So may the Sunday-school become an evil by centering the attention of the children wholly upon the school, and withdrawing them from the church. But these results need not follow either from the Sunday-school or the young people's prayer-meeting. They will never follow where a wise pastor and judicious leaders have charge of these departments of church life. That certain links in the chain which hold the ship to the anchor may become rusty and broken and worthless does not prove that anchor chains are of no value, and that good, strong links are worthless. It only proves that that particular chain needs overhauling, and that those broken links need to be welded anew. If a young people's meeting becomes tame and lifeless, if it is deserted by the young, and falls into the hands of a few loquacious ones, it only proves the need of a better meeting, not the futility of any meeting. We would connect this meeting with the Sunday-school, and have it grow out of the Sunday-school, if possible. If there is no young people's prayer-meeting connected with the church, start one in some such way as this : Ask all the scholars and teachers who will, to remain some Sunday after the school is over. Have some simple Gospel theme to present ; get a number of the warm-hearted and earnest teachers and scholars (whether they are gifted or not is a matter of minor

importance) to give their testimony or to offer a brief prayer. If any interest is manifested, give an opportunity to those who desire to do so to confess Christ in some simple way. Do not hold the meeting for more than twenty minutes. Many will be surprised to find how much interest is manifested at once, and how many will remain to the meeting.

Keep this meeting up for three or four weeks, making sure beforehand, if possible, that each one shall be earnest and full of spirit ; allowing no one with a long prayer or a tedious, set speech to capture it ; and by that time the young people will be ready to establish and to sustain a meeting of their own on some week evening. Having had a taste of a genuine, lively, young people's meeting, they will not readily give it up. Then get them to pledge themselves to attend this meeting, and also to sustain it by participating in each meeting ; lay the responsibility of it upon their shoulders ; insist that it is *their* meeting, and that every one must do something for it, and very soon you have a wonderful agency for good at work alongside of the Sunday-school, doing a work which the Sunday-school cannot do and was not designed to do. Here you have a link, and a most important one, in the chain which connects the instruction of the Sunday-school with the fully developed activities of the mature Christian. We cannot afford to neglect this link. If it grows rusty, we must brighten it. If it shows signs of weakening, we must weld it anew. If in any way it has become detached from the Sunday-school on the one side or from the church on the other, we must see that it makes connections again.

Let pastors and Sunday-school teachers do this, and we shall have an agency which, under the blessing of God, will constantly tend to draw our young people into the church, and to establish them in the faith.

CHAPTER X.

ITS DANGERS.

Dangers connected with every good effort—Dangers anticipated—Turn on the gas—“I fear it will detract from other meetings of the church”—Experience proves the reverse—“It will divide the church into cliques”—No more than nature has already done—“These meetings will foster egotism”—A theoretic evil only.

ARE there not special dangers connected with the young people's prayer-meeting? Certainly there are; and so there are dangers connected with every good effort. With the preaching of the Gospel there is always a danger, lest the truth should not be presented in simplicity and sincerity; a danger lest it may not be received into good and honest hearts; a danger lest the Word of God be made a subject of cavilling and disputation by those who hear; a danger lest the evil one pluck up by the roots the good seed when it begins to sprout. But in spite of all these dangers, which are real and imminent, and which might be vastly multiplied, we do not consider it best to close our churches or pull down our pulpits. There are dangers connected with every session of every Sunday-school. Some may be hardened by the very truth which shall soften and open the hearts of others, and yet we believe in, and would, in every way within our power, promote the growth of Sunday-schools.

The great question to decide in all these matters is, Are the incidental evils connected with any good movement enough to outweigh its manifest advantages? Looked at from this standpoint, it will be seen, we think, that a young people's meeting, rightly conducted, is almost as necessary as the ministrations of the pulpit or the teachings of the Sabbath-school for the growth and prosperity of a church. And yet we know many Christian workers are deterred by the dangerous tendencies they perceive from establishing such a meeting; but most of these dangerous tendencies will be found, we think, to be like the imaginary hobgoblins which deterred us, when children, from going into a dark room. As soon as the gas is turned on, the hobgoblins disappear. As soon as the young people's meeting is fairly examined by the lamp of experience, the evils supposed to be connected with it usually disappear. This is not a matter of theory. The experience of hundreds of pastors and churches may be invoked to prove not only the harmlessness of the supposed dangers, but the positive advantages in direct spiritual results which flow from a rightly conducted young people's meeting. Every movement in its theoretic stage seems beset with evils which actual experience dispels.

Before the railroad was tried, its theoretic opponents were sure that the trains must fly the track. Before Fulton's first steamboat ploughed up the Hudson, many were ready to laugh at the notion of the power of steam making its way against wind and tide; the theoretical objections were enormous. We dwell upon this point because we know that many of these

objections to a young people's prayer-meeting are honestly made, and have received considerable currency, and have deterred many Christian workers from making an effort which we feel might add vastly to the strength of the churches. Let us notice a few of these objections :

“ I fear,” says one, “ that the young people’s meeting will detract from the other meetings of the church. The young people will feel, when they have held their meeting, that they have got through for the week, as far as their prayer-meeting duties are concerned, and they will not trouble themselves to attend or sustain the regular meetings of the church.” But if the young people’s meeting performs its true office as a training school, exactly the opposite result will be found to ensue. Christian workers who do the most efficient service in one department are usually those who do the most in other departments. Those who are most active in the young people’s meeting will usually be the most active in the other meeting. In fact, what many young people need is just the start and impetus, which can come to them only in a meeting for which they feel the responsibility. “ The way to learn to preach, is to preach.” The way to learn to be an efficient prayer-meeting worker is to go to work in a prayer-meeting. In nine cases out of ten, we think, a rightly conducted young people’s meeting will add immediately and materially to the numbers attending the regular church prayer-meeting, and to the participants in that meeting. It will be necessary, of course, for the wise pastor or older Christian leader to remind the young people that their prayer-meeting

is not an end in itself, but only a means to an end ; that it only exists to strengthen and help the church, and that service in this meeting absolves no one from service in other lines of Christian work. But this will soon come to be understood, and delight in the service will lead on to further efforts.

“ But,” says another, “ I fear that it will separate the church into two classes, the old and the young, and will emphasize those distinctions.” We reply, those distinctions are made and emphasized by nature, and we cannot destroy them, whatever we do or do not. It will always be natural for young Christians to mingle with young Christians in their prayers as well as in their sports. We may say as often as we like that boys ought to play at leap-frog with their grandfathers and that girls ought to dress dolls with their grandmothers ; they will not do it, whatever we may say. But that any harm will come from these natural distinctions we do not believe. The young people will gain wisdom and discretion from the advice of their elders, while they fellowship especially with those nearer their own age. The older ones will catch the zeal and enthusiasm of their juniors, and both parties will be benefited, because there are two classes of active workers in the church. Instead of there being any rivalry or jealousy between the different ages, each will feel that its own work is supplemented by that of the other, and that the other is indispensable to its best growth.

Again, it may be argued that these meetings will be used simply as social reunions for the sake of the “ good time.” That depends altogether upon the pas-

tor and a few of the leaders. If there is no responsible head, if the meeting is simply a company of children, such a danger might menace it ; but no evil is easier to avert by a wise leader, and as a real danger it need not be considered by any pastor or Christian worker who is willing to give his time and thought to such a meeting.

Once more, it will be urged, in some quarters, that this meeting will foster egotism and conceit on the part of the young Christians ; that a forced, unnatural, hothouse growth will be the result. It might be answered that a hothouse is a much better place for a tender young plant than an ice-house, and that there is far more danger of the ice-house type of piety prevailing in our churches than of the hothouse type. A hotbed is by no means the worst place for the freshly sprouting seed. However, if it is claimed that the type of piety fostered by the young people's meeting will be necessarily or usually unnatural, conceited, and self-sufficient, we can say that experience proves that this is very far from the truth. Except in very rare instances this is a theoretic evil only. Why should it be feared ? A prayer-meeting is as natural and necessary a means of grace to the young Christian as to the older one. It is as appropriate for the boy to offer his little prayer to God as for his father to offer his longer and more comprehensive petition. It is as proper for the little Christian to repeat the words of Jesus as for larger Christians to explain them.

It is as proper for the boy or girl to say in a simple way, "I want to serve Jesus," or "I hope I am a Christian," or "I want to be a better and truer Chris-

tian," as for the minister or deacon to preach a fifteen-minute sermon on the nature of the atonement ; and surely the child's testimony is much more in accord with the spirit of a true prayer-meeting.

There are doubtless other objections which may be urged by some to this meeting ; but we think they will, for the most part, disappear before an earnest, persistent, unprejudiced trial. If any other agency will better accomplish the results aimed at by the young people's meeting, by all means let us try it ; but until it is found, let us allow no imaginary objections to stand between us and the Master's work.

CHAPTER XI.

WHO SHOULD COME TO IT?

Age not solely ■ matter of years—Remember that the meeting is a *young people's* meeting—Put yourself in his place—Let the older people help the younger *outside* of the meetings—Should there be any age limit?—Bring in the children—Let both sexes meet together—Seven classes of people who should not attend the meeting.

THIS is a vexed question, since the word “young” is such a variable and flexible word. Some men are young at forty ; others are old at twenty. A man is just as useful in a young people's meeting the first day that he is thirty as the last day that he is twenty-nine, and a stubborn or prosy brother of twenty-five will be far less helpful than the quickly sympathetic brother of twice his years. It is evident, then, that no iron-clad rule concerning the age of those who attend this meeting can be laid down ; but nevertheless, as a practical matter, the “age line” will probably be drawn with more or less strictness. Rather, it will draw itself, and this question, which theoretically seems to be a difficult one, will practically be found to give but little trouble. These two facts should constantly be borne in mind :

First, that this is a young people's meeting ; that its prime object is to bring young people into the Christian life and to develop and strengthen the graces

of those who have already become Christians. It is not a meeting for theological homilies from older Christians ; it is not a meeting for scolding nor for fault-finding with the young people ; it is not a meeting for the delivery of good advice even. There is an appropriate place for such advice and counsel, and it is much needed, but there is little room for it in the young people's meeting. Neither is there a place in the young people's meeting for older Christians as idle spectators. Many may like to "drop in" to see "how the young people get along," or "how the thing is managed." Such attendance, prompted merely by curiosity, is always harmful ; and though the presence of one or two might not seriously interfere with the spirit of the meeting, yet many spectators would surely dampen the ardor of the young converts. The justice of these conclusions, we think, will not be disputed by any who stop to reason about the matter, and very few judicious elderly Christians will be found at this meeting unless they feel assured that they are of real assistance.

A second fact should not be forgotten, and that is that those who attend the young people's meeting, if they are no longer young people, should at least put themselves as far as possible in the position and attitude of the young disciple. The minister should not preach at them from his pulpit, the learned professor should not bring in his metaphysics, the honored deacon should not talk from the lofty height of a forty years' experience. Every one should have a word to say or a very brief prayer to offer, but it should not only be comprehensible by the young people, but

should be spoken from a young person's standpoint. Above all should one be brief. To disobey this obvious rule of a good prayer-meeting is always the great temptation of the elderly Christian. If it is forgotten in a young people's meeting, the effect is disastrous.

If the meeting is a large one, and there are many to participate, remarks one minute long are better than remarks two minutes long, and two-minute remarks are better than five-minute remarks.

For the most part we think the older church-members will feel that they can do more good by giving the young people sympathy, encouragement, and support outside of the meeting rather than within it. Let them know that you are in full accord with all their endeavors, and that you stand ready to help them at any time; but be willing to sacrifice yourselves enough to stay away, if this is a sacrifice, rather than by your presence to take any burden or responsibility off their shoulders which properly belongs there.

But some one asks, Should there not be an age limit on the other side? Should those under ten or under twelve be brought into the young people's meeting?

To this question too we would say, "Let the matter take care of itself." It will not be a troublesome question practically. As soon as judicious parents will allow their children to be out in the evening the doors of the young people's prayer-room should be thrown open for them, for there is no safer place.

It has been thought by some that the presence of many children would lower the tone of the meeting,

and that other young people in their pride of years would stay away. A wise pastor could easily, we think, guard against such a difficulty ; and it will be found that, as a general rule, it is far better to have all classes of young people than to have the meetings rigidly confined to a particular age or set. The older-young people need the children, for then they have some one less experienced than themselves to help. The children need the older-young people to look to for support and guidance. For similar reasons it is better to have both sexes in the same meeting than to have separate young men's meetings and young ladies' meetings. Each sex supplies one element of a good meeting which the other lacks. The gentleness, persuasiveness, and spirituality which usually characterizes the piety of a true young woman are needed to supplement the more rugged and stirring experience of the Christian young man. If in this way all the young people come together, both sexes and all ages, with their various experiences and their common hopes and aims, all pervaded by the love of Christ, the young people's meeting will soon take its place as one of the most powerful spiritual and evangelistic agencies in any church.

Let me add to this article what a successful worker among young people has already said in print concerning those who should not attend the young people's meeting.

- “ 1. All who do not wish to work for Christ.
- “ 2. All who are not willing to help the young.
- “ 3. All who cannot peaceably work with others.
- “ 4. All who cannot talk briefly.

“5. All who are born critics and who are nothing if not critical.

“6. All who are not willing to attend constantly.

“7. All who are not willing to make any sacrifice whatever for Christ.”

CHAPTER XII.

THE PASTOR'S RELATION TO IT.

The pastor's dilemma—Mutually strained feelings—Let the pastor be *always* there—To stay away altogether is better than occasional attendance—Unwise interference—Do not criticise—Save the rhetoric for the sermon.

MANY pastors, we know, are sincerely troubled as to the attitude they should sustain to the young people's meeting in their church. They wish it well, they would be glad to promote its efficiency, and yet whether they can help it most by constant attendance, or by keeping wholly away, or by "dropping in" occasionally, is a problem which they find it hard to settle. Some say, "The young people are afraid of me; and though I have done my best to overcome this feeling, I find that they are never so free when I attend the meeting as when I stay away."

Some have come to look with suspicion, not to say distrust, upon every effort of this kind among the young people, because they fear that they cannot hold the reins so tightly as they would like to do, and keep everything in their own hands.

These mutually strained feelings between pastor and young people can only be overcome by intimate acquaintance and constant companionship. If the pastor only visits the young people's meeting occasionally, if his presence is an unusual event, the young people

will pretty certainly leave it to him to make as much as possible of the event, and will take very little part themselves. His presence will act very much as the presence of a distinguished orator or parliamentary debater would upon a country lyceum.

The tyros who by themselves would be perfectly ready to talk upon the Eastern question which England has upon her hands, or the Southern problem which vexes our own statesmen, would be as dumb as fishes if Gladstone or President Cleveland honored the debate with their presence. If the pastor can only lend his presence occasionally to the young people's meeting, he would much better stay away altogether, and place it in the hands of the most judicious and responsible young persons in his church. Either constant attendance or entire absence is the best rule; but of these two alternatives, surely there can be no question but the former is vastly the better.

If the pastor is always on hand, if the young people as surely expect to see him at their meeting as the most faithful one of their own number, his presence very soon ceases to be a restraint, his coming is no event out of the ordinary course, and, if he is wise, so far as the young people's meeting goes, they will regard him as one of themselves.

But if, for the sake of the best results, the pastor should attend regularly the young people's meetings, much also depends upon his attitude to his young friends after he gets there. If, by virtue of his office, he assumes the right to dictate in all things, his influence will soon begin to wane. He may have his way, but it will be one of those victories which is costlier

than defeat. Young people like to feel, and properly so, too, that such a meeting is in their own hands ; and if they see that some one is always by to compel obedience to his way—some one who is bound to have things done in only one method, and that his method, they will very soon practically say, “ Well, if this is his meeting, let him take care of it.”

We have known of very unwise interference by pastors in small details which had no essential principles involved, by reason of which interference the young people came to look upon their pastor not as an ally, but almost as an opponent of their endeavors. The pastor's way may be the better way, and yet it may be far wiser for him to let the less perfect method prevail for a time, rather than force his views upon unwilling workers. Neither must the pastor play the roll of censor and critic.

He will doubtless see and hear many things to criticise—poor grammar, poor exegesis, poor theology ; but if the evident intention is right, and no great truth is perverted, it is far better to let the matter pass, or, if anything is said, speak the warning word in private.

We have often heard the theory advocated that, as the young people's meeting is a sort of training-school, practical instruction should constantly be given in the art of public address and public prayer.

If the boy uses the pronoun “ I ” in prayer, tell him that “ we ” is better. If he repeats the name of the Deity too often in his petition, remind him of his redundancy, and advise him to correct it. If he gets into the habit of using favorite phrases monotonously, let him know that a variety in his petitions and exhort-

tations is desirable. Occasionally it may be well to use the pruning-knife in a judicious and gentle way, but for the most part we believe it is best to let these minor faults go uncorrected, and trust to time and common-sense to correct them.

Very often the one who commits them is as conscious of his mistakes as any one else can be, but it was an honest, faithful effort to serve his Master which he made, and it is only adding to his confusion and timidity to remind him of self-evident faults. The little shoot just peering above the ground needs fostering and not clipping. The old shrub, full of dead leaves and worthless branches, may need pruning, but the young plant seldom calls for that sort of treatment. What part the pastor should take in the young people's meetings each one must decide for himself. As a general rule, we think it should be *some* part *every time*, but a *very slight and short part*. He should not preach a sermon. He should not offer a long exhortation or a long prayer, but, as nearly as possible, he should enter into the feelings and put himself in the place of the young people he deals with. Let him save his rhetoric and oratory for another occasion, and plainly and simply and gently lead them into the way of truth.

CHAPTER XIII.

HOW TO CONDUCT IT.

Killed by good advice—Do not flourish the pruning-knife—Always lay the responsibility for the meeting on young shoulders—Sometimes put a boy in the leader's chair—The young lady as a leader—How to commence the meeting—Be simple—Use much Scripture—Give *every one* some part—Order for opening and closing.

THERE are no hard and fast rules which can be laid down for the conduct of every young people's meeting in every place, but there are certain general principles which are of universal application. To refer again to a matter we regard of prime importance, it should be borne in mind that it *is* a young people's meeting. If this fact is forgotten (as it very often is) there is apt to be either a short lease of life or a very flickering, feeble sort of life for this meeting. If the pastor gets the idea that it is his meeting, and that he must guide and direct its every movement; if the deacons gain the impression that it is their meeting, and that in it they have a rare opportunity to oversee and advise and perhaps scold the young people; if the older Christians gain the idea that it cannot be properly managed without them, the meeting will very soon need an epitaph which might read—“*Died of too much Good Advice.*”

To be sure, a meeting thus conducted and carried on

by young people may develop some crudities which would not be observed if there was a regiment of elders present to note and reprove every extravagance or shortcoming or error. But this conformity to established prayer-meeting usages would be gained at the expense of life, and that would be a sorry exchange. A forest of living trees, even if some of the trees do lack in symmetry and are overgrown with tangled creepers, is vastly better than a dead forest of regular but sapless trunks. But these crudities need be very little feared. The faithful pastor, who always ought to attend the meetings, can quietly and privately lop them off if he sees best ; but he should never flourish the pruning-knife in public, or allow others to do so.

We know a minister who has lost many valuable prayer-meeting workers, and sealed the mouths of many others who would be active, by constant criticisms of style or exegesis. A faulty exegesis may not be "edifying," but it is a hundred times better to allow it to pass, even if the full force of the original is not brought out, than to give the people the impression that a lynx-eyed Greek and Hebrew scholar is watching from the pulpit ready to trip them up for any slight inaccuracy. This applies to any prayer-meeting, but it is doubly true of the young people's meeting.

This, then, is universally true : the young people's meeting should be in the hands of the young people, should be carried on by them, and the responsibility for it should never be lifted from their shoulders. It follows, then, that the meeting should be *conducted* by them for the most part. Occasionally we think the

pastor should take his turn, as one of the boys, in conducting the meeting; but he should have it distinctly understood that he is not to give a lecture or a sermon, but simply to lead the devotions of the others. To this end he should limit himself very strictly as to time, taking up not more than ten minutes, or at most fifteen, in the opening exercises. He should save that good point or that telling anecdote (if it is a long one) for his next Sunday's sermon, and should simply suggest lines of thought and views of truth which others will carry out.

It is well sometimes, we think, to have the younger boys sit in the chair as leaders of the meeting. Christian boys, twelve, eleven, even ten years old, can give out the hymns and read the Scriptures, and their young companions will have another motive for being prompt and ready in participation—in order that they may sustain the leader, whose place any one of them may be called upon the next week to fill. Such leadership will often be found of great advantage to the little Christian himself, giving him a realizing sense of the fact that some responsibility already rests upon him.

Should young ladies take charge of the meetings? is a question which is often asked. We see no possible objection in churches where young men are few and backward, as is often the case. A young lady may often give a tone and character to the meeting which her brothers could not impart, and in many places it may be her Christian duty to take the position.

To begin with, it is often well to give out two or three hymns (not more than one or two verses of each being sung), then read a short passage of Scripture,

and, after a few words of explanation and a brief prayer, let the meeting rest in the hands of the young Christians present. Let the idea always prevail that the simplest words of testimony are the most appropriate, that a fine speech is not desired, and that original remarks are by no means essential, but that the word of consecration and commitment to Christ, if sincere and earnest, though repeated a thousand times before, is always in order. Let it be understood that God's Word, even the most common and familiar verses of it, if given reverently and thoughtfully, is never repeated amiss, and that many brief, earnest petitions for things that are actually desired are the very life and soul of the meeting. In every way seek to establish the idea that every young Christian, however young and inexperienced, is looked to for some slight part, and that he is under some obligation for the support of the service, as well as the pastor of the church, or the leader of the meeting. This latter point we consider of prime importance, and because it has been overlooked so many young people's meetings have languished and died. There is no child old enough to attend an evening prayer-meeting who is too young to learn and repeat a verse of Scripture, and very many of these little ones by their simple, natural, childlike testimonies concerning Christ and His love can help the prayer-meeting as well as their older brothers and sisters can help it by their riper experience.

Let there be the utmost freedom and spontaneity about the young people's prayer-meeting. Let there be much singing, but instead of giving out the hymn formally, and going to the piano and playing the tune

all through, let some fresh young voice strike up in praise to God, and, if the hymn is familiar, all will soon join in.

It may be well sometimes to have a certain amount of time set apart at the beginning of the meeting for the repetition of Scripture verses ; but we would not have this an invariable rule.

For the benefit of the young leaders of the meeting who have had little experience, it may be well to have a regular order of exercise ; but these opening exercises should never be long, and in our opinion should usually be condensed into fifteen minutes.

We subjoin an order of exercises for opening the meeting which is used by the Young People's Society of Christian Endeavor in the Winooski Avenue Congregational Church of Burlington, Vt. :

1. Opening Hymn.
2. Responsive Reading of Selected Psalm.
3. Prayer.
4. Hymn.
5. Reading of Scripture.
6. Remarks by Leader.
7. Prayer.
8. Hymn.
9. Reading of Verses or Quotations by all.
10. Meeting open for Prayer or Remarks.

Promptly at half-past eight o'clock the leader will give out the closing hymn, after which the following sentence will be repeated in concert, all standing :

" Teach me to do thy will, for Thou art my God ; cause me to know the way wherein I should walk, for I lift up my soul unto Thee."

CHAPTER XIV.

PETITION AND PRAISE.

The ultimate object of the prayer-meeting—The tabernacle of the congregation—Have many prayers—The true prayer cannot be measured by the clock—Honesty in prayer—He that *asketh* receiveth—Education in prayer—The prayer in the pastor's study—Promptness—Remember the special requests—Silent prayer—Prayer in concert—The other wing of the prayer-meeting—Sing for Christ's sake—Avoid formality.

THE ultimate object of every prayer-meeting is to promote communion with Christ. Whatever means are taken to ensure their efficiency—and these means are not to be despised—it must ever be borne in mind that methods in themselves are useless unless they produce results, and the right results ; and the result of every prayer-meeting should be nearness to the Lord Jesus Christ.

As it has been wisely put by a recent homiletical writer, “ This conception of the prayer-meeting as rather a meeting of the church with Christ than a meeting of the members with each other will serve to correct certain mistakes into which those who forget the true characteristic element of the occasion are likely to fall. . . . The prayer-meeting is the Christian tabernacle of the congregation—that is, the tabernacle of meeting with Christ. In words parallel to those of God's promise to His ancient people, ‘ There

I will meet with the children of Israel,' Christ has said with reference to the prayer-meeting, ' There am I in the midst of them.' "

These words are as applicable to the young people's meeting as to the usual church prayer-meeting. If, then, communion with Christ is the ultimate object of every true prayer-meeting, it follows that the special act of communion, as voiced in prayer, is the most important part of the true prayer-meeting. In fact, a prayer-meeting without prayer, and without much prayer, is a misnomer. To be sure, one may commune with God in silent meditation or in listening to the experiences and exhortations of others, but such communion is more often attained when giving voice to a petition or in joining in the petitions of others.

Let there be many prayers in every meeting. Do not be content with one long prayer at the beginning and another at the close. The average prayer-meeting goer often needs to be reminded of the words concerning the Pharisees, who " think they shall be heard for their much speaking." " Be not ye, therefore, like unto them."

We often need to dwell on the familiar truth that as true a prayer may be offered in a single sentence as in a supplication fifteen minutes long. Let not the young Christian attempt to pray for too many things. One definite petition is worth a score of prayer-meeting generalities. Let him never ask for what he does not want, and, above all, let him stop when he gets through. It makes little difference comparatively how crude the thought, how disjointed the sentences, how awkward the syntax. A true prayer may break

every rule of Lindley Murray, but a true prayer must be honest and sincere.

We do not despise grammatical correctness and verbal polish even in prayer, but, comparatively speaking, these things are unimportant. Does the young person really desire some blessing of his Father in heaven, and has he asked for it? are the important questions.

“He that *asketh* receiveth,” not he that says something to Jehovah in beautiful phrase. A broken petition has often moved an audience and carried souls to God; a set of well-rounded sentences without any heart in them never accomplished this result. The smallest child may be mighty in prayer and may prevail with God. So, as was before said, in our young people’s prayer-meetings let us have much prayer and many prayers.

It may be well to begin the meeting with ten or a dozen brief petitions of two or three sentences each. Expect the younger boys and girls to take part in this way. As a mere matter of education, in no other way can they so well learn to pray in public as by praying in public. If the church is presided over by a wise and loving pastor, he has undoubtedly had these young Christians in his study, and, kneeling with them, he has led them to the throne of grace and encouraged them to follow.

The ice of this kind of public utterance has thus been broken, and when this same young disciple comes to the meeting, it is no harder for him to talk with God before his fellows than to talk with them about God.

We do not believe in much definite instruction or criticism directed to these first efforts, even when it is given in the most loving way.

We have known of boys who were greatly harmed by unwise fault-finding with a well-meant effort.

Time is better than criticism in correcting faults that offend fastidious ears. Practice is the best instructor.

As promptness is a great factor in the success of any meeting, let there be half a dozen young Christians always ready just as soon as the leader has opened the meeting to offer their brief prayers. In no better way can the meeting be begun.

However many may desire to take part during the *last* fifteen minutes of the hour, there is often an ominous pause at the beginning. In no way can these opening minutes usually be so well filled as with these prayers. The whole meeting will feel the spiritual uplift of them. There is no reason why, in every young people's meeting of moderate size even, there should not be at least fifteen or twenty brief prayers during the hour. Let requests for prayer frequently be presented, and when such a request is made, let it be *at once* remembered in a definite and direct petition, so that the one who makes it need not feel that he is forgotten. It often requires all the courage and will-power which can be summoned to make the request. It is cruel to neglect it or show indifference to it.

It is often well to request that all heads be bowed and that all join in a moment of silent prayer. The stillness of the room, the audible ticking of the clock,

the thought that a hundred silent petitions are going up from as many young hearts, is frequently more impressive and more indicative of the Spirit of Christ than the most happily worded supplication.

Sometimes vary the exercises by joining in concert in one of the prayers of the Bible. The Lord's Prayer might well be repeated at every meeting, while there are many other brief phrases of supplication which might appropriately be thus used. "God be merciful to me a sinner." "Lord, if thou wilt, Thou canst make me clean." "Lord, I believe; help Thou mine unbelief," etc.

In all ways let the devotional element be the profoundest and the most important element of the meeting.

The spirit of praise is of scarcely less importance in the true prayer-meeting than the spirit of prayer. Especially does sacred song find its way to the heart of the young.

Nearly as many souls have been sung into the kingdom as have been prayed into the kingdom.

Much careful planning and forethought can be wisely expended upon this part of the service. There should be a music committee, we think, connected with every young people's prayer-meeting, whose duty it shall be to turn the musical ability of the attendants on the meeting to the greatest account. Of course, usually the singing should be congregational, though sometimes a sweet young voice may most effectively plead with a sinner to come to Christ when raised in a solo. If there is any such singing, let it be done as a religious service for Christ's sake. It need not be

said that anything that verges on operatic airs, or even difficult church music, sung for the artistic effect, is an abomination in such a meeting.

The singing should always be spirited and earnest, with full volume and of appropriate sentiment. Not more than two or at the most three stanzas of a hymn should be sung at a time, while one verse is often quite enough.

Ten stanzas from six different hymns are far better than two five-stanza hymns.

Do not always depend upon the organ or piano. It is better, after the meeting is opened, that the hymns should be started spontaneously, without the formality of giving them out and finding the place. The common hymns and tunes are so well known that they can be sung without words or notes in almost any young people's meeting.

Let the hymns, so far as possible, be in accord with the sentiment of the meeting ; never forget that the singing is a very important part of the worship of God, and in such a meeting souls will fly to heaven on the wings of praise as well as on the wings of prayer.

CHAPTER XV.

AN UNUSED PRAYER-MEETING POWER.

A hint for the sisters—The power of song—Why not repeat the songs—Frances Ridley Havergal's poems—Professor Richardson's verses—Miss Waring's hymns—The coming of the King—No new discovery, but an undeveloped vein worth working.

ANY hint concerning an undeveloped or partially developed resource for the prayer-meeting, whether the general or the young people's meeting, is worth considering. The pastors who mourn that those who love the Lord speak so seldom one to another in the prayer-meeting are not few, neither are the brethren infrequently met who groan over the coldness of the church and the worldliness of the world and the lifelessness of the social meeting; and we know that the hearts upon which the prayer-meeting lies as an 'incubus instead of an inspiriting joy are many.

"One prayer-meeting a week is all we can stagger under now; I don't know what we should do if we had two," said one clergyman to another when urged to substitute a prayer-meeting for his second preaching service. It is now generally recognized, we think, in most of our churches, that the sisters as well as the brethren have a right to be heard in the weekly gathering of the great church family called the prayer-meeting. The principal difficulty is in bringing the

sisters themselves practically to recognize this fact, and to open their mouths in public.

If they shrink, however, from testimony of their own, or from original exhortation, why need they hesitate to repeat the words of another? It is no shame to a woman to repeat the words of David, or the words of St. Paul, or the words of Jesus Christ, surely. This repetition of Scripture verses by the women of the church has long been recognized as an orthodox feature of a good prayer-meeting by many churches; why not extend this custom of quotation a little, so as to include good hymns and selections of religious poetry?

The few sticklers for the silence of three fourths of the attendants at our prayer-meetings seem to forget that the women are no longer silent in any church. They raise their voices in a thousand prayer-meetings every week to sing,

“I love to steal awhile away
From every cumbering care;”

why should they not raise their voice to repeat the hymn which breathes a similar spirit:

“I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer
Within the close-shut closet door.”

We love to hear them chant,

“Thy will be done;”

and the same sentiment would be exceedingly touching repeated in the sweet, natural tones of a mother in Israel, who had known what bereavement was,

“ He took them from me one by one,
The things I set my heart upon.
They looked so harmless, fair, and blest,
Would they have hurt me? God knows best;
He loves me so, He would not wrest
Them from me if it were not best.”

Mrs. Stowe’s beautiful words, “ Knocking, knocking, who is there?” have, as set to music, reached many a hard heart, we doubt not; but they would be just as effective if occasionally read or repeated by a sympathetic voice.

Frances Ridley Havergal has contributed hundreds of beautiful poems appropriate to such a use. Books of sacred poems, many of them of great merit, and expressing tersely and beautifully the varying emotions of the Christian life, have multiplied of late, and we scarcely ever take up a religious newspaper but we find in the poet’s corner some verse that might be utilized in the prayer-meeting. If the subject of the meeting is given out beforehand, some poem bearing upon it can be found in nine cases out of ten.

Suppose the subject is “ Prayer.” What could be more appropriate or inspiring than Professor Richardson’s stanzas, which are well worth quoting entire:

“ If when I kneel to pray
With eager lips I say,
‘ Lord, give me all the things that I desire,
Health, wealth, fame, friends, brave heart, religious fire,
The power to sway my fellow men at will,
And strength for mighty works to banish ill,’
In such a prayer as this
The blessing I must miss.

“ Or if I only dare
 To raise this fainting prayer :
 ‘ Thou seest, Lord, that I am poor and weak,
 And cannot tell what things I ought to seek ;
 I therefore do not ask at all, but still
 I trust Thy bounty all my wants to fill,’
 My lips shall thus grow dumb,
 The blessing shall not come.

“ But if I lowly fall,
 And thus in faith I call,
 ‘ Through Christ, O Lord, I pray Thee give to me
 Not what I would, but *what seems best to Thee*,
 Of life, of health, of service, and of strength,
 Until to Thy full joy I come at length,’
 My prayer shall then avail,
 The blessing shall not fail.”

Here is good sense, good poetry, good theology, and that which appeals directly to the Christian consciousness of every prayer-meeting attendant. We doubt if, in all the meeting, anything more helpful to the average Christian would be said by pastor or brethren.

Possibly the subject is “ Consecration to Christ.” What, then, could be more appropriate than Miss Havergal’s lines :

“ In full and glad surrender we give ourselves to Thee,
 Thine utterly and only, and evermore to be !
 O Son of God, who lovest us, we will be Thine alone,
 And all we are and all we have shall henceforth be Thine own !”

The whole poem from which this stanza is taken breathes the same devout spirit, and though it contains sixteen stanzas, parts of it may be wisely used in many prayer-meetings.

The Scripture lesson of the evening may be the

suggestive account of Christ walking upon the waters, and of Peter's unsuccessful effort. How, then, would the beautiful words of Miss Waring light up the meeting, and render luminous the subject :

“ Lord, it is Thou ! And I can walk
Upon the heaving sea,
Firm in a vexed, unquiet way,
Because I come to Thee.
If Thou art all I hope to gain,
And all I fear to miss,
There is a highway for my heart
Through rougher seas than this.”

In times of revival interest no thought is more impressive to believers and to unbelievers alike than the coming of the King in His glory, and in no better way could the solemnity of the meeting be heightened than by the recitation by some sweet voice of the fine scriptural poem beginning,

“ Brother, called by Christ’s name are we,
Sitting, too, where His people be ;
But how will it fare with thee and me
When the King comes in ?”

or this, which is almost as good in its way :

“ Watch, for ye know not the hour !
It may be He stands at the door ;
It may be but a moment,
And your care and sin are o’er.
It may be His hand is lifted,
Even this moment to knock.
Are you waiting, are you watching,
With your hand upon the lock ?”

But we need not multiply illustrations. There is scarcely a subject likely to be brought into a prayer-

meeting which may not be illuminated by some such stanzas. With these, with a liberal use of Scripture texts, added to the prayers and exhortations and testimonies of the meeting, there is no reason why any meeting, however small the attendance, should be dull or unprofitable.

We do not herald this as a new discovery by any means. Doubtless it is already a means of grace in many churches. We know of one church where such recitations often help and sometimes save the general church prayer-meeting. Such exercises, however, are peculiarly helpful in and appropriate to the young people's meeting.

There is no Christian, however young and inexperienced, who may not thus testify for the Master.

It is a modest yet most effective method of standing up for Jesus.

We present the subject for the sake of pointing out a vein of prayer-meeting service which has not been thoroughly developed.

Many, we think, will be surprised to find how rich is this vein.

CHAPTER XVI.

THE SUNDAY-SCHOOL PRAYER-MEETING.

The Sunday-school prayer-meeting—Go where the fish are—To catch children, go where the children are—Bring them not only to the door of the kingdom, but into the kingdom—How a twenty minutes' prayer-meeting may be used to this end—How to conduct a “Sunday-school prayer-meeting”—Excitement unnecessary—Stop when through.

THE skilful fisherman goes where the fish are. He does not spread his net in the dusty highway, expecting the fish to swim into it, or dangle his hook in the open meadow; but he finds the choicest ripples and the deepest eddies and the still pools where the fish are most plenty. Part of his skill lies in finding such places. He always expects to go to the fish, not to compel the fish to come to him.

In this parable, perhaps, lies a suggestion for the fisher of men. We too often spread our nets where the fish never think of coming, and drop a most tempting bait where they never see it.

Why not stop to consider first of all this most important question, “Where are those whom we want to reach?”

So far as young people and children go, the answer to this question is: “In the Sunday-school.” Here they flock week after week. Habit, the desire to meet

their class-mates, the loving influence and pastoral care of wise teachers, have brought about this most blessed result at least, that once on the Lord's day children and young people assemble in large and constantly increasing numbers in the Lord's house.

Why not, then, take fullest advantage of this gathering, not simply for instruction in doctrine and biblical lore, but for occasionally drawing the net which shall bring the young people into the kingdom? The Sunday-school often brings the children to the door of the kingdom, but does not always *open* the door and lead them in. They see at a distance the tree of life bearing its healing leaves and refreshing fruit, and hear it described, but do not taste it for themselves. Why not, in every Sunday-school, provide a way for the boys and girls not only to have the wicket-gate pointed out to them, but a way by which they shall enter in. Such a highway we believe the Sunday-school prayer-meeting would often prove.

It is frequently impossible to urge the most important truths of personal religion as the devout teacher would be glad to do during the lesson hour. Some in the class are Christians, some are not; some are careless, some are thoughtful; some will fight off the good influences and will laugh at those who are inclined to yield themselves. It is manifestly impossible oftentimes to thrust home vital truths in such a way that the young heart will decide the question then and there in the class.

Besides, the lesson often does not give the scope or opportunity to press these matters as the teacher desires, and often, alas! the teacher does not desire, or

does not know how, to embrace the opportunity which the lesson affords.

Where, then, shall the net be drawn if not in the Sunday-school prayer-meeting, held directly after the session of the school? Then the young people are all gathered together; then they are sobered and quieted by the study of Bible truth; then, if ever, they are in a fit state of mind and heart to give ear to an earnest appeal and to take their stand for Christ. In short, then, if ever, may the net be successfully drawn.

Perhaps it will be best sometimes not to dismiss the school, but to have the session for instruction naturally and easily run into the session for prayer and decision; but usually we think it better to dismiss the school and ask only those who desire to remain for the after prayer-meeting. The numbers, of course, will not be so large, but the spirit of those who do remain will be more devout, and it will be easier to bring them to the decisive point. Perhaps it will be well to divide the school according to age, bringing the younger ones together in one room and the older ones in another; thus the truth can be more easily adapted to those who hear, and the crib can be placed so low that the smallest lambs can get their portion.

Let the pastor or superintendent or one of the wisest teachers conduct this meeting; be sure that it is some one with a loving heart and a thorough belief in childhood piety.

Let the talk be very simple and the prayers very brief—a few simple testimonies from some of the young Christians themselves will be most effective. Have the meeting very short, not more than twenty or

twenty-five minutes, and then, before it is dismissed, give those who desire to be Christ's dear children a chance to show it in some way by standing or raising their hands, or by remaining to talk for a few minutes more with Mr. Greatheart or Mr. Evangelist, who will show them more plainly the king's highway. Is it said : " Many children will think they are interested just because some one else is interested by their side ; they will rise and profess to be Christians without knowing what they are doing or meaning what they say" ? Well, perhaps some will, but no one has a right to say this in a general, wholesale way, and experience has proved that the proportion of children and young people who know what they are doing and say what they mean when they give their hearts to Christ is quite as large as among their older friends.

Only time will tell how much they mean, *but time will tell.* Three or four such meetings held in succession will weed out the thoughtless, and in every case, we believe, there will be found left a band of boys and girls, larger or smaller, who will " follow on to know the Lord." In the net thus drawn judiciously and lovingly will be found always some fish, and in many cases it will enclose a great multitude. All this can be done without a trace of undue excitement, without a single boisterous appeal or any unnatural straining of the truth. Quietly, simply, lovingly, the story of Jesus holding out His wounded hands can be told, and some pastors and teachers would be surprised to see how many little hands would clasp His. After a short series of these meetings, when all who are interested and moved have had re-

peated chances to decide whether they will serve God or Baal, comes the long, patient process of training. Then comes in the pastor's catechetical class, the young people's meeting, where the young convert shall have frequent opportunities to confess Christ, and all other agencies which a wise church and pastor will make use of in nurturing and unfolding the Christian graces.

Obviously it is not wise to continue these meetings throughout the year. The force of their appeal might be weakened by too frequent repetition ; but at least once every year—and we are writing from experience—we believe such a series of Sunday-school prayer-meetings should be held. That there is a valley of decision should be made plain, and multitudes will be seen coming out of it on the right side by the road that leads heavenward.

CHAPTER XVII.

THE CONSECRATION OR EXPERIENCE MEETING.

A somewhat recent development—Its object—The need of it—The recital of experience does not foster undue self-introspection—The real danger—Absolute honesty and sincerity chiefly necessary—No well-rounded “experience” to be expected each month—Confession of failure—How the Word of God voices our experience—Heart consecration—The roll call.

ONE development of the young people's prayer-meetings of late years has been the monthly consecration or experience meeting, and we feel confident that this development is one of the most healthful and hopeful features of the renewed interest in these meetings. The object of these special meetings is to furnish a definite time when the young Christian shall be encouraged to look back over the past, to learn the lessons of experience, and forward to the future, to renew his vows of allegiance and fidelity to Christ. Every young Christian (and older one for that matter) needs to have such an hour, regularly recurring—an hour whose memory and whose anticipation will alike be a useful restraint. We do not mean that undue self-introspection is to be encouraged and fostered. There is little danger of this sort. Our boys and girls are not apt to dwell morbidly upon the past, nor are they likely to be overwhelmed by the responsibilities of the future. The real danger with ninety-nine out

of every one hundred of them is that they will forget the past before the lesson of its failures and advances have been learned, and that the obligations of discipleship will sit all too lightly upon them. Giddiness and thoughtlessness are the evils to be guarded against, not a morbid sensitiveness to the calls of duty.

To buttress just these weak spots in the character of the average young Christian has the consecration or experience meeting been devised. It is called by various names, it may be conducted in various ways, but the idea and purpose are the same, to provide for constant recommitment to Christ and renewal of vows, and to bring up the history of the past month's religious experience, to serve as a lamp for the coming month.

One good name which has been given to this meeting has been the progress meeting. The very name suggests its design. "Have I made any progress in the Christian life during the past four weeks?" "What do I hope and plan to gain in the weeks to come?" are the questions which are naturally asked.

This meeting may be conducted much as any other young people's meeting is conducted. Sometimes the pastor sees fit to take the leader's chair, that he may stimulate and draw out the shrinking and bashful, and thus better get at the true religious experience of his young friends; but usually we think the leader should be one of the young people themselves, with the every-day history of struggle and failure and victory common to all.

It is not always necessary to have any definite sub-

ject ; the past month's life is the best subject imaginable ; the outlook into the future furnishes an admirable text for a pledge of loyalty. If a subject is chosen, it should be a very simple and flexible one, that will give the utmost freedom to all to express the feelings of the heart.

Absolute honesty and sincerity are the qualities to be encouraged and insisted upon. It is not expected that all the deepest religious feelings and aspirations will be voiced ; such an expectation is unreasonable and absurd ; but, so far as any personal experience is given, it must be a genuine one. To this end very little should be expected, especially from children and young Christians. The progress of the mature saint is not a startling series of leaps from grace to glory. Months and months go by which furnish very little to record or speak of, and yet these months make up the lifetime. Much less should the immature disciple be expected to have a startling or even a well-rounded experience to relate each month.

Such a result is not desirable, and is not contemplated by this monthly meeting ; but there are certain things connected with every month of life that are most helpful to note, both for those who speak and those who hear. Perhaps some temptation has been resisted, and the soul feels that through Christ's strength it has won a victory. What could be more appropriate than to say this modestly and quietly, not entering into minute particulars, but giving God the glory ? Perhaps a besetting sin has been overcome or a bad habit broken up ; nothing will help the little circle of friends gathered in the prayer-meeting more

than to hear this, and the very recital will loosen similar chains riveted upon some one else.

Perhaps some new glimpse of God's glory or Christ's love has come to the young soul since the last meeting; a few words about this experience will be like opening the pearly gates to some other soul. Perhaps the month has been one of spiritual disaster. It will be of very little help to brood over this failure in secret; it will be of vast help to honestly confess that no progress has been made Godward, and take a fresh start for the coming month. "I have made no advancement;" "I have nothing to relate;" "I am just where I was a month ago; how can I say anything?" frequently the young people complain. Well, say that. Confess that so far as you can see no progress has been made; it will be the surest way to prevent the recurrence of such a record. Of especial service and significance are Scripture verses in such a meeting.

"I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live," comes in clear, calm tones from one of the young ladies in the meeting, and we know that an experience of sweet communion is voiced in that verse. "I will never leave thee nor forsake thee;" "The Eternal God is thy refuge, and underneath are the everlasting arms," comes from another whose mourning dress tells of a grief-stricken heart which has found the strength of the "everlasting arms."

"Let him that thinketh he standeth take heed lest he fall," "When I am weak, then am I strong," will

be heard in a boy's treble ; and more of real meaning to him who thus tells his experience will be involved than his elders suspect.

"Be strong in the Lord and in the power of His might," repeats a young man, and we understand from his very tone that that is the verse that has done him good.

Again, in these meetings an original sentiment or expression should not be expected from each. One young disciple may say, "I desire and intend, with God's help, to be a better Christian next month than I have been the past month." Nothing in the way of consecration could be simpler, and if these words, with little variation, are repeated by half a score of others in the same meeting, it should not be considered an unmeaning, parrot-like refrain. Every case must be judged on its own merits. The sentence may be and probably is full of the intensest meaning to him who utters it, even though the same words have been repeated a dozen times before.

Much harm has been done, we think, by thoughtless ridicule of prayer-meeting phrases. They *may* be unmeaning, but no one has a right to say that they are unless the life proves it. These tirades against so-called cant phrases and prayer-meeting expressions, often thought by their authors to be so witty, have caused many of Christ's little ones to stumble.

There must necessarily be much uniformity and sameness in the Christian experience of twenty boys and girls brought up in the same village and under the same influences. Very little that is startling or out of the common happens in their lives. Why

should they not be expected to express their religious emotions and consecration in much the same words?

But these words in every case may be intensely alive and full of meaning. Let great pains be taken that every young Christian has some part in this meeting. Do not let the timid and bashful ones flock together in the back seats or skulk behind a pillar. A little wise management and encouragement will lead *every* young soldier of the cross in some way to renew his allegiance to his Captain. When the young people are united in some organization (as, we believe, always ought to be the case), it is well at the close of the meeting to call the roll, and as each one responds, "Present," let that response be considered a new act of commitment to Christ. This roll-call should be a very serious matter. Prayer should be offered before the names are called, that all who respond and thus confess that they are Christians here may indeed have their names written in heaven. After such a prayer, and with such a spirit pervading the meeting, the roll-call will have a very deep significance.

In some organizations of young people the roll is called throughout the meeting instead of at its close. A few names are called, in response brief testimonies are given or short prayers offered, or verses of Scripture are recited. Then a hymn is sung, and more names are called by the leader, and so on, until the roll is finished and the meeting concluded.

While such a meeting may seem to lack something in spontaneity, yet there are many advantages, in that it gives a definite time for each young Christian to express himself, when his name is called, and is thus

a great help to the timid boys and girls who find it so hard to know when their turn has come.

But the *method* of the meeting is of comparatively little importance. The principle of the meeting is of great importance—a definite and specific season for a review of the past and for recommitment to Christ for the future.

CHAPTER XVIII.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR —ITS RELATION TO THE PRAYER-MEETING.

The chief object of this society—The prayer-meeting pledge—A *definite* obligation—A voluntarily assumed obligation—Prayer-meeting speeches not desired—The relation of the Look-out Committee to the prayer-meeting—The Society of Christian Endeavor a part of the church—A watch tower for the pastor—The “fruit argument”—The constitution.

ALLUSION has been made occasionally in the preceding chapters to the work of the Society of Christian Endeavor. Since the chief object of this society is to render more effective and increase the usefulness of the young people's meeting, it is not inappropriate that a somewhat more extended account be given of the work of the society in this relation. It may be fairly said that the chief feature of the organization above named is the weekly prayer-meeting. Much other work, to be sure, clusters around this society ; the constant confession of Christ is balanced by constant work for Christ, especially through the numerous committees ; but, after all, from the prayer-meeting hour emanate most of the influences which are designed for the nurture of the young Christian. This society is distinctively a religious society. Social features enter in, but they are entirely subordinate and secondary ; literary features may sometimes be intro-

duced on some other evening than the one devoted to the prayer-meeting, but such features are entirely optional and unessential ; but a society that does not make the weekly prayer-meeting of paramount importance has no right to the name of Christian Endeavor.

From the beginning the prayer-meeting has been the main feature, and it is gratifying to know that the original aim and end has never been forgotten in all the subsequent growth of the organization.

Voluntarily assumed obligation to attend and participate in every meeting is the cardinal feature of those young people's meetings.

No one is dragooned into joining the society or over-urged to join, but when he has, of his own free will, given in his name as an active member, after carefully examining the constitution, he is expected to live up to his pledge. This pledge, so far as it relates to the prayer-meeting, runs as follows :

1. It is expected that all the active members will be present at every meeting, *unless detained by some absolute necessity, and that each active member will take some part, however slight, in every meeting.* "Absolute necessity" is defined as meaning "some reason which, with a clear conscience, I can present to God."

The advantages of this definite and specific pledge are many and obvious. It lays an obligation upon every young Christian who joins the society which he himself has willingly accepted to perform a *definite duty* for Christ's sake. It does not waste its force in glittering generalities.

Once every week the hour comes which he has promised to set apart to this service. He cannot lightly neglect this duty without breaking a solemn promise—a promise which he has made to his companions, and which they in turn have made to him in joining the society. Such a pledge, experience has proved, is solemnly adhered to: Scores of thousands of young people, whose ranks are being swelled every month by thousands of others, have taken this pledge, and are keeping it loyally.

The young person who gives this pledge, however, does not promise, and is not understood to promise, to make a speech in every prayer-meeting or to offer a long prayer in every meeting. There is a great distinction to be observed between a speech and proper participation in the meeting. A professional prayer-meeting speech-maker is an abomination. He who always takes a simple, appropriate part is a delight and constant refreshment.

A *verse* of Scripture, a *single* petition, a *sentence* of exhortation, a *word* of experience, fulfils every demand of the Society of Christian Endeavor.

But when this prayer-meeting rule is made, there must be some means for its enforcement, or it speedily becomes a dead letter.

This is accomplished through the committees. The Look-out Committee is appointed largely for this purpose, to see that those who have voluntarily taken this pledge fulfil their promise. If any are absent from the meeting, especially the monthly consecration or experience meeting, when the roll is called the Look-out Committee knows it, and if there is no excuse

for this absence sent, the committee is expected, in a kind and brotherly way, to find out the reason of this absence and admonish to greater faithfulness.

If any one is absent and unexcused from three consecutive consecration meetings, his name is dropped from the roll, and he ceases to be a member of the society. Thus the roll-call is never lumbered up with a long list of dead-and-alive members, who have never done anything except join the organization. As a matter of fact, when any care is taken in receiving members, very few ever drop out by reason of unfaithfulness.

If any attend who do not habitually participate in the meetings, the Look-out Committee is expected to remind them of their duty, and in an affectionate way urge them to its performance.

But is not hard feeling often engendered by such "looking out?" it may be asked. We have never known of such a result. The committee is not engaged in gratuitous espionage, "spotting" unfaithful ones here and there.

It has been elected for this purpose by the very ones who are thus "looked out" for. They would be untrue to their duty if they did not do this very thing, and, so far as experience has spoken, nothing but good results have come from the efforts of a committee thus constituted.

In very large societies, where it is absolutely impossible for every one to take part in every meeting, the members are sometimes divided into smaller bands of ten or a dozen each for a monthly meeting, that no one may be excused from participation by lack of time

Sometimes those who have not had the opportunity are requested to rise and thus testify for Christ by that simple act.

The importance of such weekly confession, we think, cannot be over-estimated. Its memory is a constantly lifted shield against temptation, its anticipation is a bulwark which the enemy's darts cannot easily pierce or fly over.

The effect of such a meeting upon the regular meetings of the church is most salutary. It serves as a manual training-school for the church. It applies the theory of industrial education to the religious life. It does not divide the church into cliques and parties, for the society is the church working among the young people, training them for its activities, just as the Sunday-school is the church, *instructing* the young people.

The Society of Christian Endeavor is of the church and for the church. One of its rules is that "the pastor, deacons, elders or stewards, and Sunday-school superintendents shall be, *ex-officiis*, members of the society." Experience has proved that, so far from alienating the young from the church, it has brought many more of them into the regular prayer-meetings, has made them more active in these meetings, and has led them to bring back and centre their activities in channels of church work, instead of dissipating them in organizations outside of the church.

It is only reasonable to expect that the boy or girl who has got used to hearing his own voice in the prayer-meeting of the society, where, from the very nature of the case, his strangeness to the work soon

wears away, should much sooner than otherwise be willing to let it be heard in the meeting where the whole church assemble.

One of the cardinal features of the work is that just as soon as the church is willing to open its doors the young Christian should enter into full membership, and that his first allegiance is due to the Church of Christ.

This organization, too, furnishes an outlook for the pastor and older church-members. Without appearing to spy them out or watch them, the wise pastor can, by attending these meetings, as every pastor ought to do, learn something of the spiritual condition every week of every young member of his church.

But, after all, the best argument is what has been called the "fruit argument." Not only have these societies increased in numbers in a way that is phenomenal, trebling in numbers in a single year, but most encouraging reports of renewed earnestness and interest in spiritual matters among the young people thus organized come from all parts of the country. Hundreds of revivals have been traced directly to these meetings, and accessions to the churches three times greater on an average have been reported in churches which have faithfully tried this means of grace than the year-books show is the average in the whole denomination.

We have no desire to push this society. If better plans are devised for mustering the young, we will gladly welcome them; but we have no hesitation in saying that in order to be effective the young people's meeting must be organized.

This is no patent process for turning out young Christians. It is no labor-saving device to save the pastor from work and the church from responsibility ; but when rightly managed we believe it will prove, in every case, an indispensable right hand—nay, a hundred right hands for the pastor and the church in doing their work for Christ.

A careful study of the constitution of the Young People's Society of Christian Endeavor, which is appended, will, better than any further explanation, reveal the spirit and methods of the organization, and will show its relation to the young people's prayer-meeting.

MODEL CONSTITUTION.

Article I.—Name.

This Society shall be called the YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

Article II.—Object.

Its object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God.

Article III.—Membership.

1. The members shall consist of two classes, Active and Associate.

2. *Active Members.* The Active Members of this

Society shall consist of all young persons who believe themselves to be Christians, and who sincerely desire to accomplish the results above specified.

3. *Associate Members.* All young persons of worthy character, who are not at present willing to be considered decided Christians, may become Associate Members of this Society. They shall have the special prayers and sympathy of the Active Members, but shall be excused from taking part in the prayer-meeting. It is expected that all Associate Members will regularly attend the prayer-meetings, and that they will in time become Active Members, and the Society will work to this end.

4. They shall become members upon being elected by the Society, after carefully examining the Constitution, and upon signing their names to it, thereby pledging themselves to live up to its requirements.

Article IV.—Officers.

1. The officers of this Society shall be a President, Vice-President, Secretary, and Treasurer, who shall be chosen from among the Active Members.

2. There shall also be a Lookout Committee, a Prayer-meeting Committee, a Social Committee, and such other committees as the local needs of each society may require, each consisting of five Active Members.

Article V.—Duties of Officers.

1. *President.* The President of the Society shall perform the duties usually pertaining to that office. He shall have especial watch over the interests of the Society, and it shall be his care to see that the differ-

ent committees perform the duties devolving upon them.

2. *Vice-President.* The Vice-President shall perform the duties of the President in his absence.

3. *Secretary.* It shall be the duty of the Secretary to keep a record of the members, and to correct it from time to time, as may be necessary, and to obtain the signature of each newly-elected member to the Constitution ; also to correspond with absent members, and inform them of their standing in the Society ; also to keep correct minutes of all business meetings of the Society ; also to notify all persons elected to office or to committees, and to do so in writing, if necessary.

4. *Treasurer.* It shall be the duty of the Treasurer to safely keep all moneys belonging to the Society, and to pay out only such sums as shall be voted by the Society.

Article VI.—Duties of Committees.

1. *Lookout Committee.* It shall be the duty of this Committee to bring new members into the Society, to introduce them to the work, and to the other members, and to affectionately look after and reclaim any that seem indifferent to their duties. This Committee shall also, by personal investigation, satisfy themselves of the fitness of young persons to become members of this Society, and shall propose their names at least one week before their election to membership.

2. *Prayer-meeting Committee.* This Committee shall have in charge the prayer-meeting ; shall see

that a topic is assigned and a leader appointed for each meeting, and shall do what it can to secure faithfulness to the prayer-meeting pledge.

3. *Social Committee.* It shall be the duty of this Committee to promote the social interests of the Society, by welcoming strangers to the meetings and by providing for the mutual acquaintance of the members by occasional sociables, for which any appropriate entertainment may be provided.

4. Each Committee shall make a report in writing to the Society at the monthly business meeting, concerning the work of the past month.

Article VII.—The Prayer-Meeting.

1. It is expected that all the members shall be present at every meeting, unless detained by some absolute necessity, and that each Active Member shall take some part, however slight, in every meeting. The meetings shall be held just one hour, and at the close some time may be taken for introduction and social intercourse, if desired.

2. Once each month an Experience or Consecration Meeting shall be held, at which each Active Member shall speak concerning his progress in the Christian life. If any one chooses, he can express his feelings by an appropriate verse of Scripture, or other quotation.

3. At each Experience or Consecration Meeting, the roll shall be called, and the response of the Active Members who are present shall be considered as a renewed expression of allegiance to Christ. It is expected that, if any one is obliged to be absent from

this meeting, he will send the reason for such absence by some one who attends.

4. If any Active Member of this Society is absent from this monthly meeting and fails to send an excuse, the Lookout Committee is expected to take the name of such a one, and, in a kind and brotherly spirit, ascertain the reason for the absence. If any Active Member of the Society is absent and unexcused from three consecutive monthly meetings, such a one ceases to be a member of the Society, and his name shall be stricken from the list of members.

Article VIII.—Business Meetings and Elections.

1. Business Meetings may be held at the close of the evening prayer-meeting, or at any other time in accordance with the call of the President.

2. An election of Officers and Committees shall be held once in six months. Names may be proposed by a Nominating Committee appointed by the President.

Article IX.—Relation to the Church.

This Society being in closest relation to the Church, the Pastor, Deacons, Elders or Stewards, and Sunday-school Superintendents, shall be, *ex-officiis*, Honorary Members. Any difficult question may be laid before them for advice.

Article X.—Withdrawals.

Any member who may wish to withdraw from the Society shall state the reasons in writing to the Lookout Committee and Pastor, and if these reasons seem

sufficient they may, by a *two-thirds vote of the Society*, be allowed to withdraw.

Article XI.—Miscellaneous.

1. Any other Committee may be added and duties assumed by this Society which in the future may seem best.
2. This Constitution may be amended by a two-thirds vote of the members present, provided that notice of such amendment be given in writing, and be recorded by the Secretary, at least one week before the amendment is acted upon.

If it is thought that these rules and regulations are unnecessarily long, it should be borne distinctly in mind that these specimen By-Laws are simply *suggestions*. It is not recommended that they be adopted entire, as in the case of the Model Constitution, for all of them would not be adapted, perhaps, to the need of any one Society, but from them all valuable *hints* may be derived for the government of local organizations. The fundamental principles of the Society are exceedingly simple (as explained elsewhere), and only so many of the above rules need be adopted as seem necessary to the easy working of this plan for Christian nurture. Undue attention to rules and parliamentary law is to be deprecated, and the fundamental fact that the object of this Society is *solely for Christian work and growth* should never be lost out of sight.

SPECIMEN. BY-LAWS GIVEN AS HINTS FOR THE REGULATION OF LOCAL SOCIETIES.

Article I.

This Society shall hold a prayer-meeting on evening of each week. The last regular prayer-meeting of the month shall be an Experience or Consecration Meeting, at which the roll shall be called.

*Article II.***OPTIONAL METHOD OF CONDUCTING THE EXPERIENCE
OR CONSECRATION MEETING.**

At this meeting the roll may be called by the leader during the meeting, instead of at its close. After the opening exercises, the names of five or more may be called, and then a hymn sung or a prayer offered. Thus varied, with singing and prayer interspersed, the entire roll may be called.

Article III.

This Society shall hold its regular Business Meeting, for members only, at the close of the first regular prayer-meeting in the month. Special Business Meetings at the call of the President. At all business meetings, the Associate Members shall be privileged to take part in the discussion, but shall not be allowed to vote on the question.

Article IV.

Other Committees may be added, according to the needs of local Societies, whose duties may be defined as follows :

THE SUNDAY-SCHOOL COMMITTEE.

It shall be the duty of this Committee to endeavor to bring into our Sunday-school those who do not attend elsewhere, and to co-operate with the Superintendent and officers of the school, in any ways which they may suggest for the benefit of the Sunday-school.

THE CALLING COMMITTEE.

It shall be the duty of this Committee to have a special care for those among the young people who do not feel at home in our midst, to call on them, and to remind others where calls should be made.

MUSIC COMMITTEE.

It shall be the duty of this Committee to provide for the singing at the Tuesday evening meeting, and also to turn the musical ability of the Society to account, when necessary, at public religious meetings.

MISSIONARY COMMITTEE.

It shall be the duty of this Committee to provide for an occasional Missionary Meeting, to interest the members of the Society in all ways in missionary topics, and to aid in any manner which may seem practicable the cause of home and foreign missions.

FLOWER COMMITTEE.

It shall be the duty of this Committee to provide flowers for the pulpit and to distribute them to the sick at the close of the Sabbath services.

TEMPERANCE COMMITTEE.

It shall be the duty of this Committee to do what may be deemed best to promote temperance principles and sentiment among the members of the Society.

Article V.

The election of Officers and Committees shall be held at the first business meeting in _____ and _____ . A Nominating Committee shall be appointed by the President, of which the Pastor may be a member, *ex-officio*.

While membership on the board of officers or Committees of this Society should be distributed, as evenly as the best good of the Society will warrant, among the different members, the offices should not be considered places of honor to be striven for, but simply opportunities for increased usefulness, and any ill-feeling or jealousy springing from this cause shall be deemed unworthy a member of the Society of Christian Endeavor. When, however, a member has been fairly elected, it is expected that he will consider his office a sacred trust, to be conscientiously accepted, and never to be declined except for most urgent and valid reasons. The above clause of the By-laws may be read before each semi-annual election of officers.

Article VI.

All applications for membership shall be made on printed forms, which shall be supplied by the Lookout Committee, and returned to them for consideration. Names may be proposed for membership at the close of the Experience Meetings, and shall be voted on by the Society at the following Business Meeting. The Lookout Committee may also, in order to satisfy itself of the Christian character of the candidate, pre-

sent to all candidates for Active Membership the following card to be signed :

Trusting in the Lord Jesus Christ for strength, I promise Him that I will try to do whatever He would like to have me do ; that I will pray to Him and read the Bible every day, and that, just so far as I know how, *throughout my whole life I will try to lead a Christian life.*

Signed

Article VII.

Persons who have forfeited their membership may be re-admitted on recommendation of the Lookout Committee and the Pastor, and a two-thirds vote of the members present at any regular Business Meeting.

Article VIII.

New members shall sign the Constitution and By-laws within two weeks from their election, to confirm the vote of the Society.

Article IX.

Any who cannot accept the office to which they may be elected shall notify the President in writing before the next Business Meeting, at which the vacancy shall be filled.

Article X.

Membership tickets may be furnished to all members of the Society, admitting them to all the sociables. The Social Committee may furnish tickets to members for their friends, providing they are suitable persons, admitting them to the sociable dated on the ticket.

Article XI.

The Lookout Committee shall read the names of any who may cease to be members, and give the reason why their names should be taken off the list.

Article XII.

Cards of Dismission to other Christian Endeavor Societies shall be given to members in *good standing* who apply in writing to be released from their obligations to the Society, this release to take effect when they shall become members of another Society; until then their names shall be kept on the Absent List. Members removing to other places, or desiring to join other Christian Endeavor Societies in this city, are requested to obtain Cards of Dismission and Recommendation within six months from the time of their leaving us, unless they shall give satisfactory reasons to the Society for their further delay. These cards shall be good for six months only.

Article XIII.

Members who cannot meet with us for a time are requested to obtain a Leave of Absence, which shall be granted by the Society on recommendation of the Lookout Committee and Pastor, and their names shall be placed on the Absent List.

Article XIV.

members shall constitute a quorum.

Article XV.

These By-laws may be amended by a two-thirds vote of the members present.

CHAPTER XIX.

FIFTEEN HUNDRED TOPICS FOR YOUNG PEOPLE'S PRAYER-MEETINGS.

THE following topics have been selected with considerable care from thousands of topic cards to which the author has had access. They have all been in use by young people in their meetings, largely by various societies of Christian endeavor. It is believed that such subjects as these, coming as these do from young Christians of all denominations in all parts of the country, will be of more practical service than any other which could be given.

Many of these single lists represent days and weeks of labor on the part of prayer-meeting committees, and it is hoped that they will be of great help, by way of suggestion, to those preparing topic lists in the future. Some repetition may be observed in these subjects. When the topic was phrased in different words, with a different shade of meaning, or with different references, it was thought best in some instances to repeat substantially the same idea.

Hearty acknowledgment is hereby rendered to the hundreds of unknown friends who have thus labored together with the author to promote the efficiency of the young people's meeting.

FIRST PRESBYTERIAN CHURCH, Freeport, Ill. Y. P. S. C. E.

Wisdom and Knowledge. James 3:13-17.

Christian Courage. Ps. 27:14.

Faith and Prayer. Matt. 9:29.

Be not Ashamed. 2 Tim. 1:8.

Daily Living and Doing. Ps. 27:4; Luke 9:23.

Rain and Sunshine. 2 Sam. 23:4.

BAPTIST CHURCH, Benton Harbor, Mich.

Fruits of a Genuine Faith. Acts 19:18-20; Luke 19:8.

Who are Admitted to the Kingdom of Heaven? Matt. 18:2-4; John 3:5-8.

Backsliding: What is It? Isa. 1:2; Jer. 2:13; 1 Kings 11:9.

How Shall we Measure our Debt to Christ? Luke 7:36-50.

Am I Like the Troubled Sea? Isa. 57:20-21.

CONGREGATIONAL CHURCH, Walpole, Mass., Y. P. S. C. E.

Keeping the Sabbath. Ex. 20:8.

Dangers of the Young Christian.

True Worship. John 4:24.

How Does the Prayer-meeting Help Me?

What Has Christ Done for Me?

Patience. 1 Pet. 2:20.

Invitations of the Bible.

True Politeness. 1 Pet. 3:8.

No Room for Him. Luke 2:7.

FOURTH AVENUE PRESBYTERIAN CHURCH, New York.

God's Guidance. Ps. 107:4-7.

Our Motive. 2 Cor. 5:9.

Under Adversities. Isa. 43:2.

Christian Harmony. 1 Pet. 3:8, 9; Col. 3:13; Mark 11:26.

New Strength for New Need. Deut. 33:27; 1 Cor. 10:13.

Our Privileges. Gal. 4:7.

Means of Growth. 2 Pet. 1:5, 8.

Christian Comfort. 2 Cor. 1:24.

Too Late. Matt. 25:10.

A Daybreak Message. Rom. 13:11-14.

A Portrait of Charity. 1 Cor. 13:1-13.

Heart Obedience. Deut. 11:13-23.

Life in Earnest. Phil. 3:7-14; 2 Cor. 5.

Gaining by Giving. Prov. 11 : 24-28 ; 2 Cor. 9 : 6, 7.

Discouragements. Luke 24 : 13-32.

Who art thou that judgest another? Matt. 7 : 1-5 ; Rom. 2 : 1 ; James 4 : 11, 12.

It is Written. Matt. 4 : 1-10.

Count the Cost. Ps. 37 : 3-9 ; Rom. 2 : 4-10 ; Luke 14 : 28-33.

Growing into the Likeness of Christ. 1 John 3 : 1, 2 ; 2 Pet. 3 : 14, 18 ; Eph. 4 : 13, 15.

Serve the Lord with Gladness. Ps. 100 ; Ps. 5 : 11 ; Phil. 4 : 4.

Be Anxious for Nothing. Luke 12 : 22-40.

Found Wanting. Dan. 5 : 10-17 and 25-27.

How Readest Thou? Luke 10 : 26 ; Neh. 8 : 8 ; Acts 8 : 30.

Jesus at Bethesda. John 5 : 5-18.

Go Work—Where? Mark 5 : 19 ; Neh. 3 : 10, 23. How? Neh. 4 : 6 and 16-23.

Strive to Save Some. 1 Cor. 9 : 22 ; James 5 : 20 ; John 17 : 20-22.

Abide in me and I in you. John 15 : 1-7.

A New Heart the Child's Best Portion. Ezek. 36 : 26 ; Jer. 32 : 39.

Private Prayer — Where? Matt. 6 : 6. When? Ps. 55 : 17 ; 1 Thes. 5 : 17. Example. Mark 1 : 35.

Slippery Places—Avoid Them. Ps. 1 : 1 ; Prov. 4 : 14-19 ; Where Art Thou? Gen. 3 : 1-15.

Some Ways of Doing Good during our Summer Vacation.

Have I any Reasons for Loving Jesus Christ? 1 John 4 : 19 ; Eph. 5 : 1, 2 ; John 14 : 2, 3 ; John 17 : 24.

Ye are my Witnesses. Isa. 43 : 1-10.

The Conversion of the Jailer. Acts 16 : 25-31 ; Acts 2 : 37-39 ; Acts 9 : 6.

Loving is Giving. John 3 : 16 ; Acts 3 : 6.

FIRST BAPTIST CHURCH, Hatborough, Pa. Y. P. S. C. E.

What shall I do?

To Know the Truth. John 5 : 39-47.

To Promote Bible Study. 2 Tim. 3 : 14-17.

To Succeed in Prayer. Luke 11 : 1-13.

To Please God. 1 Pet. 2 : 15-25.

To Grow in Grace. Eph. 4 : 1-16.
 To be Saved. Acts 2 : 32-41.
 To Find Peace. John 14 : 18-31.
 To Overcome Temptation. Matt. 4 : 1-11.
 To Obtain a Blessing. Matt. 10 : 32-42.
 To be Faithful. Heb. 3 : 1-19.
 To be Watchful. Mark 13 : 28-37.
 To be Patient. Heb. 12 : 1-13.
 To be Cheerful. Phil. 4 : 4-13.
 To be Humble. John 13 : 5-17.
 To be Useful. John 4 : 31-42.
 To be Ready for Work. 1 Tim. 4 : 12-16.
 To be Charitable. Col. 3 : 12-17.
 To Honor Christ. Luke 9 : 18-26.
 To Help my Brother. Rom. 15 : 1-14.
 To Help Inquirers. Rom. 12 : 1-21.
 To Save a Soul. Jude 1 : 17-25.
 To Help the Gospel. Eph. 6 : 10-20.
 To Aid the Church. Acts 20 : 17-38.
 To Love the Lord. 1 John 4 : 17-21.
 To Convert the World. Matt. 28 : 18-20.
 To Gain Eternal Life. Luke 18 : 18-30.

FIRST CONGREGATIONAL CHURCH, Jamestown, N. Y. Y. P. S. C. E.

Gifts to be used. Rom. 12 : 6-8.
 What is it to be a Christian? Acts 16 : 31-34.
 God's Christmas Gift to Man. Luke 2 : 1-11 ; John 3 : 16.
 Two Choices : Which is Mine? Mark 10 : 17-22 ; Luke 5 : 27, 28.
 Helping Christ in His Work. John 1 : 36-46.
 The Fruitless Life. Mark 11 : 1-14.
 Putting it off. Luke 9 : 57-62.
 Prayer and Faith for Others. Matt. 15 : 21-31.
 Conscientious in Everything. Rom. 14 : 1, 2.
 The Greater Sin. John 19 : 1-11.
 The Kept One. 1 Pet. 1 : 3-16.
 A Primitive Prayer-meeting. 1 Cor. 14 : 24-32.
 The Future Depends on the Present. Gal. 6 : 1-10.
 The Judging Word. John 12 : 41-50.
 The Great Attraction. John 12 : 31-40.
 The Ungrateful Nine. Luke 17 : 11-19.

A Model Church. Acts 2:41-47.
 Wisdom of God. Dan. 2:20, 21.
 He is Risen. Luke 24:1-8.
 Armor of God. Eph. 6:10-20.
 Pure in Heart. Ps. 24.
 Wise Builders. 1 Cor. 3.
 God's Care. Matt. 10:29-31.
 Our Refuge. Ps. 9:9.
 Who are Blessed. Matt. 5.
 Speaking for Jesus. John 15:26, 27.
 Giving Thanks. Eph. 5:20.
 Bread of Life. John 6:35.
 Remembering God. Eccl. 12:1.

MUSKEGON, ILL., CONGREGATIONAL CHURCH. Y. P. S. C. E.

Trials and How to Bear Them. 2 Cor. 12:7-10.
 The Christian's Helps. Ps. 20; 2 Cor. 1:1-11.
 How to Ask of God. James 1:1-11; Luke 11:1-13.
 The New Life. Col. 3:1-17.
 Individual Responsibility. 2 Cor. 5:10; Rom. 14:10-12.
 Daniel. The Blessedness and Power of Integrity. Dan. 6.
 Hold Fast Till I Come. Rev. 2:18-29.
 By Faith, not by Sight. Num. 13:25 to 14:9.
 The Account of Stewardship. Luke 16:1-12.
 Thomas, the Loving Doubter. John 20:24-29.
 Progress in Serving God. Phil. 3:12-16.

CENTRAL PRESBYTERIAN CHURCH, ROCHESTER, N. Y. Y. P. S. C. E.

What a Christian May Be. 2 Tim. 2:1-3.
 Words of Comfort. Isa. 41:13; Ps. 18:2.
 Duty or Feeling? Eccl. 12:13.
 Do I Aim to Please God in All Things? Ps. 66:18; John 8:29.
 Steadfastness and Firmness. 1 Cor. 15:58.
 Usefulness Increased by Bible Study. Joshua 1:8.
 The Proofs of Love to Christ. John 14:21-24; 1 John 2:5.
 Helping Each Other. Gal. 6:2.
 Systematic Giving. 2 Cor. 9:7; 1 Cor. 16:2.

Y. P. S. C. E., CHITTENANGO, N. Y.

New Year's Thoughts. 1 Cor. 13.
 Numbering Our Days Aright. Ps. 90:12.

Gifts. Ps. 29 : 11 ; Ps. 84 : 11 ; Matt. 7 : 11.

Book-keeping. Mal. 3 : 16 ; Matt. 12 : 36.

Hope. Heb. 6 : 19.

The Two Masters. 1 Kings 18 : 21.

Results. Rom. 6 : 23.

Signals. Matt. 5 : 14.

David and Jonathan. 1 Sam. 18.

Unanimity. Eph. 4 : 3-13.

Growing. 2 Pet. 3 : 18.

Ruth and Naomi. Ruth 1 : 16, 17.

Launch Out. Luke 5 : 4, 5.

The Reckless Penknife. Jer. 36 : 23-32.

Source of Strength. Isa. 40 : 31.

West Newton, Mass., NEWELL Y. P. S. C. E.

To Him that Overcometh. The Seven Promises of Revelation.
Chaps. 2 and 3.

Wilt Thou be Made Whole? John 5 : 5-18.

My Most Precious Promise. Why? Bring a Promise.

The Narrow Way—the Light Burden. Matt. 7 : 13, 14 ; Matt. 11 : 28-30.

Vanity of Worldly Pleasure. Eccl. 2 : 1-13.

Safety of those in Christ. Ps. 121 ; Rom. 8 : 25-39.

Danger of those out of Christ. Job 27 : 8, 10 ; Luke 12 : 16-21 ; Ps. 52 : 5-7.

Daily Duties Preceded by Prayer. Mark 1 : 35 ; Luke 6 : 12.

How Shall we Meet Temptation? Matt. 26 : 41 ; 1 Cor. 10 : 13.

Is Christ First? Matt. 22 : 37, 38 ; Phil. 1 : 21.

CONGRESS STREET M. E. CHURCH, Portland, Me. Y. P. S. C. E.

How Has God Helped Us?

Do we Believe with the Heart?

Christian Responsibility.

Daily Helps.

How Shall we Guard against Wandering from Christ?

Hearing and not Doing.

Working for God Every Day.

Resisting Temptation,

Be not Weary in Well-doing.

Faithfulness.

OLIVET CONGREGATIONAL CHURCH, Kansas City, Mo. Y. P. S. C. E.

Evidence of Conversion. Rom. 8:9-14.

Confidence in God. Isa. 26:3.

The Promised Blessing. Mal. 3:1-15.

Earnestness in the Christian Life. Matt. 11:12.

Open Thou Mine Eyes. Ps. 119:18.

Hold Fast. 1 Thess. 5:21.

Show Me thy Face. Ps. 4:6.

Envy. Prov. 14:30; James 3:16, 17.

God's Providence over Us. Ps. 32:8.

CHESTNUT STREET CONGREGATIONAL CHURCH, Lynn, Mass. Y.P.S.C.E.

The Great Love of God toward the World. John 3:16.

Experience Meeting. You who Have Found the Saviour Precious, Tell Others the Story. How to Begin to be a Christian. Open the Door. Rev. 3:20; John 1:12. Accept God's Gift. John 3:16. Thank Him. 2 Cor. 9:15.

Confession and Repentance. Ps. 38:18; Job 42:1-6.

Our Privilege in Christ. John 1:12.

Fruitfulness. John 15:5.

Hesitating Followers. Luke 9:57-62.

Preparation for the Lord's Work. Isa 6:1-8; Matt. 10:19, 20.

Christian Conduct. Eph. 4:1-17; Eph. 5:2, 8, 15.

WINTER STREET CONGREGATIONAL CHURCH, Bath, Me. Y. P. S. C. E.

Watch and Pray. Matt. 26:41.

Serve ye Him. Acts 27:23.

How Prepare. Mark 1:3.

The Blessedness of Dwelling Near to God. Ps. 91:1.

Temptation: Its Uses and How to Resist It. 1 Cor. 10:13.

Faith and Works. Ps. 37:3.

Y. P. S. C. E., Spencerport, N. Y.

The Lord our Strength.

God the Giver.

Christian Giving.

Consider One Another.

Advantages of a Christian Life.

Helping Others.

Flesh and Spirit.

Charity.

UNION PARK CONGREGATIONAL CHURCH.

How Can Young People be Useful in Church Work. Jer. 1 : 7.
Obedient Service. John 2 : 5.
Stepping-Stones. Heb. 6 : 1 ; Jude 20 and 21.
Repentances of Peter and of Judas. Matt. 26 : 69-75 ; 27 : 1-5.
Christians and the Prayer-meeting. John 20 : 19-25.
The Duty of Christian Cheerfulness. Phil. 4 : 4 ; 1 Thess. 5-16.
In His Name. Micah 4 : 5.
Christian Etiquette. Matt. 7 : 12.
Love Duty. John 14 : 15.

CONGREGATIONAL CHURCH, Plainfield, N. J. Y. P. S. C. E.

God's Care of His People. Ps. 103 : 1-15.
Tests of Character. Col. 3 : 17.
The Shepherd's Sacrifice. John 15 : 13 ; Isa. 53.
My Call. John 1 : 39 ; Prov. 4.
Practical Humility. Isa. 57 : 15 ; Matt. 23 : 1-11.
The Peace of God. John 14 : 27 ; Phil. 4 : 6-9.

BUCKLAND, Mass. Y. P. S. C. E.

Confessing Christ : How and Why. Rom. 10 : 9, 10.
Meet for the Master's Use. 2 Tim. 2 : 19-22.
Jesus Waiting. Rev. 3 : 19-22.
Our Guide and How He Leads. Ps. 32 : 8, 9.
Missionary Topic : China ; Pass the Bread Along. Matt.
14 : 14-20.
One More Opportunity. Luke 13 : 3-9.
Pardon and Peace at the Cross. Col. 1 : 14-22.

PLYMOUTH CONGREGATIONAL CHURCH, Seattle, W. T. Y. P. S. C. E.

Hallowing the Sabbath.
Our Refuge.
Making Haste to be Rich.
Wanted for the Lord's Service.
A Heavenly Father's Care.
The Promise is to You and Yours.
The Life Most Worth Living.
Daily Supplies for Daily Need.
Lessons from the Past.
Resolutions for the New Year.
True Discipleship.

Rules for Daily Life.

Duties of God's Children.

Selling One's Opportunity.

FIRST CHURCH, Burlington, Vt. Y. P. S. C. E.

The Value of a Profession of Religion. 1 John 14:15.

Proof of a Genuine Christian Life. James 1:26, 27; Matt. 25:21-30.

Delight in God's Law. Ps. 119:1-16.

The Fear of Man. Prov. 29:25; John 12:42, 43.

Some Things we Can be Certain about. 1 John 3:5; 2 Tim. 1:12; 1 John 3:2.

A Fixed Heart. Num. 14:24; 1 Cor. 15:58.

Not Doing is Undoing. Eccl. 10:8.

Reading. Isa. 34:16.

WESTMINSTER CHURCH, Rochester, N. Y. Y. P. S. C. E.

Faith and Works. James 2:14-18.

Believe. John 3:16-18.

Practical Religion. 1 Cor. 10:31-33.

Am I Striving Against or Yielding to Sin? Heb. 12:1-4.

Evidences of Conversion. 1 John 4:13-16.

Persistent Service. John 15:7-10.

Self-Denial. Matt. 16:24-26.

Overcome Evil with Good. Rom. 12:17-21.

A Plea for Missions. Rom. 10:13-15

Sins of Omission. Rom. 7:18-20.

Moral Life not Sufficient. Titus 3:5-7.

Our Inheritance. 1 Pet. 1:3-5.

Our Reasonable Service. Rom. 12:1-3.

CONGREGATIONAL CHURCH, Warren, Mass. Y. P. S. C. E.

Inexcusable Idleness. Matt. 20:6.

Absent from Prayer-meeting. John 20:24.

Some Rules for Christian Living. Rom. 12:7-18.

The Refiner's Fire. Mal. 3:1-3.

Running Away from Duty. Jonah 1:1-3.

Christian Sympathy. 2 Cor. 1:3-5.

How to be Known in the World as Christians. Heb. 12:1, 2.

The Give-and-Take of Life. Matt. 7:1-5.

Danger in Looking Back. Gen. 19:17; Luke 9:62.
What Work Can I Do for Christ?

MAPLE STREET CHURCH, Danvers, Mass. Y. P. S. C. E.
Good Resolves. Ps. 51:10.
Forsaking my Father's House. Luke 15:11-15.
Help in Every-day Duty. Isa. 40:28-31.
Not Far from the Kingdom. Acts 26:28, 29.
Am I Doing all I Can to Lead Others to Christ? James 5:20.
Blessed is the Man that Endureth Temptation. James 1:12, 13.
What is My Choice in Life? Joshua 24:15.
Is Thy Heart Right? Ps. 139:23, 24.
Fidelity in Little Things. Luke 16:10.

PROSPECT STREET CHURCH, Cambridgeport, Mass. Y. P. S. C. E.
Is Heaven Worth the Effort? Rev. 21:1-8; Isa. 64:4; Rev. 22:1-6.
How to Spend the Sabbath. Ps. 19:14; Rom. 14:6-10.
Believing but not Confessing. Luke 12:8, 9.
Do I Intentionally Aim to Please God in all Things? Ps. 66:18; John 8:29.
Inactivity is Sin. Luke 11:23; James 4:17.
Where Hast thou Gleaned To-Day? Ruth 2:19.
Earnestness in Prayer. Eph. 6:18.
Security of Believers. Rom. 8:28.
Christian Courtesy. 1 Pet. 3:8; Rom. 12:20.
Life at Home. Rom. 12:10, 18; 14:15.
The Greatest of Gifts; Can you Claim It as Yours? 1 John 5:11, 12.
Work for Christ in Vacation. Rom. 12:21; Mark 6:30-46.

CONGREGATIONAL CHURCH, Rockland, Mass. Y. P. S. C. E.
How Can we Study the Bible so as to Increase Our Usefulness?
2 Tim. 3:16, 17; John 5:39.
How are we to Build? 1 Cor. 3.
Working for Christ. Luke 10:2; 1 Cor. 3:8, 9.
The Old, Old Story. John 3:16.
Who are Christ's Friends? Luke 11:23; Mark 3:31-35.
What a Prayer-Meeting Should Be. Heb. 10:25; Acts 2:1.
The Christian's Tongue. Ps. 145:11.
Following the Lord. John 12:26; Matt. 16:24.

Walking Worthily. Col. 2:6; Eph. 4:1, 2, 3, 13.

The Fruit of the Spirit. Gal. 5:22.

Liberal Giving. 2 Cor. 8:1-16.

God's Gifts. 1 John 5:11, 12.

OLD SOUTH CHURCH, Worcester, Mass. Y. P. S. C. E.

Am I Striving against or Yielding to Sin? 1 John 5:4; 1 Pet 5:8-11.

How Should Children of Light Walk? Eph. 5:8; 1 Thess. 4:1
Thankfulness. Eph. 5:20.

The Use of Opportunities. Matt. 25:14-30; Luke 19:12-27.

Faithful Service. Luke 16:10-13.

New Strength for New Need. Phil. 4:19; 1 Cor. 10:13; Deut. 33:25-28.

Christian Energy. Eccl. 9:10.

I Girded Thee, Though Thou Hast not Known Me. Rom. 5:8; Isa. 45:1-5.

True Manliness. 1 Kings 2:1-3; Eph. 4:13.

The Next Sunday-School Lesson.

REFORMED CHURCH, Flushing, L. I. Y. P. S. C. E.

The Striving of the Spirit. 1 Thess. 5:19; Eph. 4:30.

A New Heart. John 3:3.

The Broad and Narrow Way. Matt. 7:13, 14.

Decision and Indecision. Rev. 3:15, 16.

The Best Kind of Life. Col. 3:1-4.

Searching the Scriptures. John 5:39.

Pressing Forward. Phil. 3:13, 14.

God our Refuge. Ps. 46:1-3; Heb. 6:17-20.

Christ our Friend. John 13:23; 1 John 4:13-19.

The Yoke of Christ. Matt. 11:28-30.

How to Make the Most of Life. Eccl. 12:13, 14; Matt. 6:33.

EDWARDS CHURCH, Saxonville, Mass. Y. P. S. C. E.

Hindrances to Christian Living: How to be Met. Rev. 3:7-22:
James 1:13, 14; Rev. 3:21.

On Being Honest and Keeping our Word or Promise. 1 Pet 2:
Rom. 12:17; 2 Cor. 8:21; Rom. 13:13.

The Responsibilities and Dangers of the Young Christian. John
15:1-20; Eph. 6:11; Luke 22:31.

✓ On Being Faithful to Every Duty and Obligation. Luke 16:1-12; Matt. 25:22, 23; Rev. 2:10.
What Do you Find in Rom. 12?
Christian Perseverance. Heb. 6:1-12; Heb. 4:1-11.
What Do you Find in 1 Cor. 13?
True Politeness and Hospitality. Luke 14:7-14; 1 Pet. 4:8, 9.
Evil Speaking. James 3:1-18; 1 Pet. 3:10.
Parable of the Ten Virgins. Matt. 25:1-13.
Reasons for Studying God's Word. Ps. 119:33-48; 2 Pet. 1:16-21.
Christian Stability. James 1:1-27.

Y. P. S. C. E. New Lebanon, N. Y.
Not of the World. John 17:1-16.
The Gracious Invitation. Matt. 11:28-30.
Activity in Duty. John 4:31-38.
Firmness in Temptation. Matt. 4:1-11.
Prayerfulness. Luke 6:12.
The Perpetual Presence. Matt. 28:16-20.
Safe Stepping. Prov. 3:13-23.
Thou Understandest. Ps. 139:1-12.
Devotedness to God. Luke 2:37, 38.
The Wondrous Relationship. Mark 3:31-35.
The Unlimited Offer. John 7:37.
The Measure of Love. John 15:1-9.
The "Afterward" of Trials. Heb. 12:1-11.
Pardoning Grace. Isa. 1:10-18.
The Many Mansions. John 14:2.
The Gift of Peace. John 14:27.

CENTRE CHURCH, Haverhill, Mass. Y. P. S. C. E.
Access to God through Faith. Rom. 5:1-16.
God Helps His People in Answer to Prayer. Ps. 107:28-32.
Condemnation the Sentence of God against Sin. Matt. 24:31-46.
Confidence in God through Prayer. Ps. 10:17; 65:2; John 11:42.
For whose Sake Do we Work?
How to Lay up Treasures in Heaven. Luke 12:33, 34; 1 Tim. 6:17-19.
What Testimony am I Bearing for Christ? John 9:24-27.

Jesus the Light of the World. John 8 : 12-19.

The Only Foundation. 1 Cor. 3 : 11.

Christian Courage. Acts 4 : 18-31.

The Higher Life a Life of Sacrifice.

Christ our Example. Phil. 2 : 5-16.

FIRST BAPTIST CHURCH, Hatborough, Pa. Y. P. S. C. E.

Faithful in Duty. Luke 19 : 11-27.

The Penalty of Disobedience. 1 Sam. 15 : 10-23.

A Lesson of Neighborliness. Luke 10 : 25-37.

The Punishment of Deception. Acts 5 : 1-11.

Jesus can Pardon as Well as Heal. Mark 2 : 1-17.

The Christian in the World. 1 Tim. 6 : 6-17.

Struggling for a Blessing. Gen. 32 : 24-30.

The Three Graces. 1 Cor. 13 : 1-13.

Do I Discourage Others? Matt. 23 : 1-17 ; Mark 10 : 46-52.

A Holy Ambition. Phil. 3 : 7-15.

Sabbath Observance. Ex. 31 : 12-17 ; Matt. 12 : 1-13.

What am I Doing to Save Souls? John 1 : 35-46.

Y. P. S. C. E. Wellington, O.

Follow Me. Mark 2 : 13-17.

The Life-Giving Voice. John 5 : 25.

Healing Power of Christ. Mark 5 : 24-34.

Water for the Thirsty. Ex. 15 : 22-27.

Food for the Hungry. Ex. 16 : 31-35.

Christmas. Luke 2 : 8-20.

God's Gift to Man. John 3 : 11-20.

Man's Gift to God. Rom. 12 : 1, 2.

Leaving All for Christ. Mark 10 : 28-31.

What is It to be a Christian? Luke 14 : 25-33.

Nothing but Leaves. Mark 11 : 12-14.

FIRST CHURCH, Williamstown, Mass. Y. P. S. C. E.

God's Appeal to Me. Jer. 3 : 4 ; Eccl. 12 : 1 ; Jer. 10 : 23.

The Fatal Choice. Mark 10 : 17-22.

The Christian's Choice. Luke 5 : 27, 28.

Which Way will you Choose? Matt. 7 : 13, 14.

The Perfect Pattern. 1 Pet. 2 : 21-25.

Christian Enthusiasm. Col. 3 : 23, 24.

Forgetting the Things that are Behind. Phil. 3 : 13.

How are you Using your Talents? Matt. 25:14-30.

Walking with Christ. Col. 2:6, 7.

Kept in the Hour of Trial. Rev. 3:8, 10-13.

Christ's Commands. Mark. 12:29-31.

Our Daily Life. Rom. 12:1, 2.

True Greatness. Matt. 18:1-10.

Laying a Foundation. 1 Cor. 3:11.

Y. P. S. C. E. CONGREGATIONAL CHURCH, Lee, Mass.

Personal Consecration. Ps. 40:1-10.

Obedience the Test of Discipleship. John 15:8-15.

The Two Ways. Matt. 7:13, 14.

A Right Start in Life. Heb. 11:24-27.

Putting off and Putting on. Eph. 4:20-24.

Loss and Gain in Christian Discipleship. Matt. 19:27-30.

A Visitor at the Door. Rev. 3:20-22.

The Tears of Jesus. Luke 19:41-44; John 11:30-36.

Esther's Spirit of Self-Sacrifice. Esther 4:10-17.

The Scriptures as the Rule of Life. Ps. 19.

The Two Reckonings. Matt. 18:23-35.

The Greatest Questions Ever Asked. Ex. 3:11-15.

Leaders and Leaners. 2 Chron. 24:2, 15-22.

False Hopes. Matt. 7:21-29.

Laying aside Incumbrances. Heb. 12:1, 2.

FIRST BAPTIST CHURCH, Fairport, N. Y. Y. P. S. C. E.

Watchword for the Year.

Sin will Surely be Punished. Jer. 9:1-16.

What Does the Lord Require of Thee? Deut. 10:12, 13; 1 John 3:23.

Character Study. Dan. 1:8-21.

Our Early Years for Christ. 1 Sam. 3:1-21.

Opportunities Used. (Zaccheus.) Luke 19:1-10.

Opportunities Abused. (Agrippa.) Acts 26:22-29.

Life without Self in It. Matt. 20:28; Rom. 15:1-3.

The Love of Wealth Stronger than the Love of Christ. Mark 10:17-22.

Am I Doubting the Power of Christ to Keep Me? Matt. 14:22-32.

Resisting Sin. James 4:7-11.

Assurances, Acts 16:31; John 5:34; 1 John 1:7-9.

CENTRAL PRESBYTERIAN CHURCH, Rochester, N. Y. Y. P. S. C. E.

What Has God Done for Me? 1 Sam. 12:24; Rom. 8:32.

Carrying out Good Resolutions. 2 Chron. 31:20, 21; Luke 15:17-24.

Self-Denial for Christ and for Others. Matt. 16:24-26; Phil. 2:1-13.

Personal Experience of God's Mercy. Ps. 34.

Trust and Joyfulness. Luke 1:46, 47; Ps. 5:11, 12.

Our Guide and how He Leads. Ps. 32:8, 9.

Incentives to Watchfulness. Luke 12:31-48.

Our Whole Duty. Eccl. 12:13; Luke 17:10.

Casting Care on God. 1 Pet. 5:7.

God's Presence with Us. Deut. 31:8; Isa. 41:10, 13.

What Encouragement Have We for Work? Ps. 126:5, 6.

What Witness are we Bearing? Luke 19:18-21; Acts 4:8-13.

Earnestness in Service and Prayer. Eccl. 9:10; Rom. 12:11.

Y. P. S. C. E. Monticello, Iowa.

New Things. Isa. 42:9.

The Holy Spirit. Rom. 8.

How to Study the Bible. John 5:39.

Fear Not. Isa. 41:10.

Our Nation's Safety. Deut. 4:5-9.

Peace. Rom. 5:1.

Kingdom of Heaven. Matt. 6:33.

What is Religion? John 17:3.

The Bread of Life. John 6:31-40.

After Conversion—What? ■ Pet. 1:4-8.

Y. P. S. C. E. Plainville, Conn.

The Power of Prayer. Ps. 37:5; James 5:16.

Sin and its Remedy. James 2:10; 1 John 2:12.

The Important Question. Acts 16:30.

Faith's Victory. 1 Cor. 15:54-57; 2 Cor. 5:1.

A Gracious Invitation. Matt. 11:28-30.

The Great Adversary. 1 Pet. 5:8, 9.

The Believer's Armor. Eph. 6:14-17.

Abiding in Christ. John 15:1-11.

CHESTNUT STREET CHURCH, Lynn, Mass. Y. P. S. C. E.

Be not Deceived in God. Gal. 6:7.

Self-Denial. Matt. 16:24.
The First Duty of Man. Matt. 6:33.
Honors and Privileges of God's Children. Rom. 8:14-18.
Improving the Season. 1 Pet. 4:1-11.
Does Christianity Pay? 1 Tim. 4:8.
God's Care in Little Things. Matt. 10:22-31.
Confession and Cross-Bearing. Matt. 16:13-28.

FIRST CHURCH, Williamstown, Mass. Y. P. S. C. E.

Heavenly Knowledge. James 1:5.
Blessings Promised the Repentant. Hos. 14:4.
Submission. Matt. 26:39.
Confidence in God. 2 Kings 6:16.
Simplicity of God's Commands. 2 Kings 5:13.
The Unfailing Advocate. Heb. 7:25.
The Wonderful Love. John 3:16.
The Indwelling Spirit. 1 Cor. 3:16.
The Father's Love. Luke 12:32.
The True Teacher. John 6:68.
Rules for Life. 1 Pet. 3:8-18.
Our Food. John 6:31-35.
Humble Hearts. 1 Pet. 5:5, 6.
Right Use of Time. John 9:4.
Separation. Numb. 16:9.

CONGREGATIONAL CHURCH, North Bennington, Vt. Y. P. S. C. E.

Servants, God's or Satan's? Rom. 6:16, 23.
Thy Work Shall be Rewarded. Jer. 31:16.
Because I Have you in my Heart. Phil. 1:7.
After this manner, therefore, pray ye. Matt. 6:9-14.
Deliverance. Ps. 34:14-20.
Heirs of God. Rom. 8:17.
Decision. 1 Kings 18:21.
Private Prayer. 2 Kings 4:32-39.
A Blessed Assurance He Knows. Isa. 43:1.
Ye are the Branches. John 15:5.
What God is Able to Do for us and we for God. Heb. 7:25,
Mark 9:41.
Compassion. Matt. 11:28-30.
God's Spirit in Us. 1 John 4:13.

Kept from Sin. John 6:39.

Be kindly affectionate one to another. Rom. 12:10.

PROSPECT STREET CHURCH, Newburyport, Mass. Y. P. S. C. E.

Do You Know Him? John 17:3; 2 Tim. 1:12.

Choosing the Good Part. Luke 10:38-42.

Unwillingness Removed. Ex. 4:1-17.

Overcome Evil with Good. Rom. 12:9-21.

Forbearance and Forgiveness. Luke 6:27, 28; Col. 3:12, 13.

Christian Decision. Luke 9:57-62.

Christian Patience. Heb. 12:1, 2.

The Things of the Spirit. Rom. 8:1-14.

Christian Love. 1 Cor. 13:1-7.

The Baptism of the Spirit. Rom. 8:1-14.

PLYMOUTH AVENUE CHURCH. Y. P. S. C. E.

The Caroline Islands (Missionary).

Mutual Love between Christ and His People. John 15:1-18.

Who Knoweth? Esther 4:13, 14.

The Situation in Madagascar (Missionary).

Unity of Mind among Christians. Phil. 2:2; 1 Cor. 1:10.

Christ's Tenderness. John 11:32-44.

Are there few that be saved? Luke 13:23-30.

Ceylon (Missionary).

Diligence in Business. Prov. 22:29.

A Word Fitly Spoken. Prov. 25:11; Isa. 50:4.

Respect for the Aged and the Stranger. Lev. 19:32-34.

PRESBYTERIAN CHURCH, Oregon, Ill. Y. P. S. C. E.

Belief and Confession. Rom. 10:9, 10.

I am but a Little Child. 1 Kings 3:7-10.

Encouragement. Deut. 31:6-8.

Living by the Day. Matt. 6:30-34.

Living for God. 1 Cor. 6:19, 20.

Confidence in God. Acts 27:25.

Am I Following Christ?

The Important Question. Acts 16:30.

Willing and Doing. Phil. 2:13; James 1:22-25.

Y. P. S. C. E. Bethel, Vt.

Naaman Healed. 2 Kings 5:1-16.

God's Care for His Workers. Matt. 10:16-31.

The Great Commandment. Matt. 22:35-40.
 Paul's Love to Timothy. 2 Tim. 1:1-18.
 Praying "For Christ's Sake." John 16:23-33.
 Giving and Paying. Matt. 22:15-21; Mal. 3:10.
 The Prayer and the Promise. Jer. 15:15-21.
 The Narrow Place. Numb. 22:12, 23-34.
 Our Father. Matt. 6:9; John 14:8, 9.
 Hallowed Be Thy Name. Matt. 6:9; Ex. 20:7.
 Thy Kingdom Come. Matt. 6:10; Rom. 14:17.
 Thy Will Be Done. Matt. 6:10; Rom. 12:2.
 Our Daily Bread. Matt. 6:11; Ex. 16:4-15.
 Forgive Us Our Debts. Matt. 6:12, Matt. 18:21-23.
 Lead Us Not Into Temptation. Matt. 6:13; 26:41.

Y. P. S. C. E. West Newton, Mass.

What Am I Doing to Save Souls? John 1:35-46.
 Am I Trying to Shirk My Plain Duty? Matt. 27:17-26.
 The Growth of God's Kingdom. Mark 4:26-34.
 Are You Kind and Thoughtful to Those You Meet Every Day?
 Eph. 4:32; Luke 6:35.
 Can You Put Yourself in Another's Place? Phil. 2:4; Matt.
 7:12.
 Speak for Him. Rom. 10:8-10; Mark 8:38.
 We Must Increase our Talents by Use. Matt. 25:14-31.
 Am I Making Light of God's Invitation? Matt. 22:1-10.
 No Duty or Disobedience Small. Heb. 10:29; 1 Sam. 15:10-32.
 The Cost of a Testimony for Christ. John 9:24-38.
 A Time to go Forward. Ex. 14:15.

SOUTH CONGREGATIONAL CHURCH, Bridgeport, Conn. Y. P. S. C. E.
 Faith.

Faith of the Three. Dan. 3:16-28.
 Faith of the Patriarchs. Heb. 11:1-19.
 Faith of Caleb. Numb. 13:30; 14:6.
 Faith of the Centurion. Matt. 8:5-13.
 Work for the Master.
 Who Speaks? The Lord Thy Redeemer. Isa. 48:12-17
 Observe and Do. Deut. 5:32, 33.
 Ye Are Witnesses. Isa. 43:10-12.
 Therefore Testify of the Goodness and Mercy of God. John
 15:26, 27.

Whatsoever He Saith Unto You, Do It. John 2:5-11.
God's Protecting Care.

Fear Not, for Thou Art Mine. Isa. 43:1-7.

The Lord Is Thy Keeper. Ps. 121.

Paul's Trust. Acts 27:1-25.

Our Safety in His Care. Ps. 91.

Light.

Light of the Gospel. 2 Cor. 4:1-7.

Walk in the Light. Eph. 5:1-21.

Jesus the Light of the World. John 12:42-50.

Christ the Word, the Life, and Light of Men. John 1:1-18.

His Temple.

The Heart. Ezek. 36:26; 1 Kings 8:61.

The Lips. Ps. 141:3.

The Eyes. Matt. 6:22.

The Ears. Mark 4:23, 24.

The Hands. Ps. 24:3, 4.

The Feet. Eph. 5:15.

Ye Are God's Building. 1 Cor. 3:9-17.

FIRST BAPTIST CHURCH, Hatborough, Pa. Y. P. S. C. E.

What a Prayer-meeting Should Be. Acts 2:1; 12.

Strong Drink Forbidden. Lev. 10:9; Numb. 6:3; Luke 1:15.

Three Great Temptations. 1 John 2:15-17.

The Christian's Consecration. Rom. 6:12-23.

The Harvest of Intemperance. Prov. 23:29-32; Prov. 31:4, 5.

Burden-Bearing. Rom. 15:1-3; Gal. 6:1-5.

The Observance of the Sabbath. Ex. 20:8-10; 31:12-17.

Private Prayer. Matt. 6:5-13.

Faithful in Duty. Luke 19:11-27.

A Lesson of Neighborliness. Luke 10:25-37.

The Punishment of Deception. Acts 5:1-11.

Confidence in God Gives Courage. 1 Sam. 17:38-51.

The Christian in the World. 1 Tim. 6:6-17; 2 Cor. 6:14-18.

Hearing and Doing. Matt. 13:1-17; Matt. 7:21-29.

The Fruits of Intemperance. Prov. 23:29-35.

Do I Discourage Others? Matt. 20:31; Mark 10:46-52.

Freely Giving. Ex. 35:20-30; 36:5-8; 2 Cor. 8:1-15; 9:6-8.

UNION CONGREGATIONAL CHURCH. Y. P. S. C. E.

How to Become a Christian. John 1:12.

Gideon's "Ifs." Judges 6.
Following Jesus. Luke 9:62.
The Wise Man. Matt. 7:24.
Worldliness. 1 John 2:15.
Our Philistines. 1 Sam. 17:48.
Home Religion. Luke 8:39.
Stand Fast. 1 Cor. 16:13, 14.
The Most of Both Worlds. Matt. 6:33.
Some Thorns that Choke the Seed. Matt. 13:7-22.
The Prodigal Son. Luke 15:12-32.
Elijah. 1 Kings 17 and 18 chapters.
Parable of the Sower. Luke 8:5-18.
Joseph. Gen. 37.
The Power of Testimony. Gen. 19:12-14.

WEST WINSTED, Conn. Y. P. S. C. E.

How to Make the Testimony of Our Lives Effective. Acts 1:8;
Matt. 5:16 and 43-48.
What Is It to Be a Christian? John 14:6, 7; Luke 14:27;
Gal. 2:20.
Are We Making Excuses for Neglecting Duties? Luke 9:59-61;
14:16-20; Rev. 3:5.
The Aim of My Life. Phil. 3:13, 14; Rom. 8:38, 39.
Confession or Denial. Matt. 10:32, 33.
Our Opportunities. Eph. 5:15-17; Isa. 1:16, 17.
Every-Day Religion. Matt. 7:12; 1 Cor. 10:31; Gal. 6:9, 10.

SOUTH CHURCH, Peabody, Mass. Y. P. S. C. E.

The Blessing of Doing the Little Work Where We Are, when
the Opportunity is Given. Matt. 10:42.
Repentance and Forgiveness. 1 John 1:7-9; Ezek. 36:31;
Matt. 9:13.
Our Best for Christ. Matt. 26:6-13.
Instances of Answered Prayer. Dan. 9:21-23; 10:12.
The "Nows" of the Bible.
What Brought Me to Christ. 2 Cor. 3:5.
Christian Service Better than Life. Acts 9:6; John 12:25,
26.
Persistence in Well-Doing. John 8:31; Gal. 6:9.
Seek, that Ye May Excel. 1 Cor. 14:12; Matt. 5:48.

FIRST CONGREGATIONAL CHURCH, St. Albans, Vt. Y. P. S. C. E.
 Encouragements. Isa. 26:3; John 6:35-37.
 Trifles and their Importance. Luke 16:10.
 Stepping Heavenward. 2 Pet. 1:5-8.
 Forgiveness. Ezek. 33:14-16; Matt. 6:14-18.
 Loyalty to Christ. 2 Tim. 2:1-3; Eph. 6:10, 11.
 What Christ is Able to Do. Heb. 7:25; 2 Tim. 1:12.
 Parable of the Sower. Matt. 13:3-23.
 Jesus at the Well. John 4:5-13.
 Our Treasures. Matt. 6:20, 21.

PRESBYTERIAN CHURCH, Kingston, Pa. Y. P. S. C. E.
 As Members of this Society, What Does God Want Us to Do? 2 Tim. 2:15.
 Can We Afford to be Absent from the Prayer-meeting? John 20:24.
 The Power of Example. 1 Tim. 4:12.
 Uniting With the Church. Ps. 116:12; Matt. 10:32, 33.
 The Duty of Young Church-Members to the Pastor, to the Church, to Each Other, to the World. Gal. 6:10.
 Temperance Meeting—The Evils of Drunkenness. Prov. 23:29-32.
 Temptations—How to Overcome Them. Matt. 4:1-11.
 The Daily Reading of the Bible. Acts 17:11.
 What Has God Done for Me? Luke 8:39.

HOWARD AVENUE, New Haven, Conn. Y. P. S. C. E.
 A Conversion which Interests Me. John 3:1-21.
 Only One Life, and That Very Short. James 4:14; Rom. 8:11-14.
 Neglecting is Rejecting. Heb. 2:1-14.
 Am I a Hypocrite? Luke 6:41, 42.
 Following Jesus at Once. Mark 1:16-20.
 The Saviour's Call. John 1:35-51.
 Bible Reading—The Character of Christ.
 Overcoming the World. 1 John 5:4, 5.

YOUNG PEOPLE'S PASTORAL AID SOCIETY, CENTRAL CONGREGATIONAL CHURCH, Fall River, Mass.
 Come and See. John 1:46.
 The Master is Come, and calleth for Thee. John 11:18-29.

Do we Love the Word? Ps. 119:97-105.

Have I Secured the Principal Thing? Prov. 3:13-26; 4:7.

Responsible for our Influence and Example. 1 Cor. 8:13.

Cheerful Service for Christ's Sake. Phil. 2:14; Matt. 25:34-46.

Turning Northward. Deut. 2:3.

Can we Work for Christ During our Vacation? Matt. 10:7; Acts 8:4; Eccl. 11:1-6.

After Rest, Work. John 4:35.

Members, One of Another. 1 Cor. 12:12.

Keeping Watch. Matt. 25:13; John 11:28.

Duty of Loving God. Joshua 22:5.

A Time to go Forward. Ex. 14:15.

The Christian's Hope. Rom. 8:24-31.

BRANDON CONGREGATIONAL SOCIETY OF CHRISTIAN ENDEAVOR.

Work. Matt. 21:28.

Good Deeds. 2 Thess. 3:13.

What Has Been Done for Me, and What Ought I to Do. 2 Cor. 5:17-21.

Prayer. 1 Thess. 5:17.

The Bible. John 5:39.

Forgiveness. Matt. 6:14-18.

HIGH STREET CHURCH, Lowell, Mass. Y. P. S. C. E.

Consecrate Yourselves To-Day to the Lord. Ex. 32:29.

Obedience Better than Sacrifice. 1 Sam. 15:22.

How Can we Best Enjoy Life? Isa. 55:2.

Each Member Using His Gift. 1 Cor. 12:4-11.

What Wilt Thou Have Me to Do? Acts 9:6.

How Far are we Responsible for the Wrong Acts of Others?

Rom. 14:21.

Are the Laborers in Christ's Vineyard Less Because I am Not One? Matt. 9:37.

Are we Daily Going Forward or Backward? Jer. 7:24.

How to be Fruit-Bearers. John 15:4, 5.

Have I Any Treasure in Heaven, or Is It All on Earth? Matt.

6:19-21.

Does My Life Tell for Christ? Matt. 10:32, 33.

CONGREGATIONAL CHURCH, Rockland, Mass. Y. P. S. C. E.

Let Us Draw Near. Heb. 10:22.

What Lack I Yet?

Be Ye Doers of the Word.

Let your Light so Shine.

Our Hope.

The Christian's Inheritance.

CONGREGATIONAL CHURCH, Palmyra, N. Y. Y. P. S. C. E.

What Have I Gained?

Right Use of Time. Eph. 5:15, 16.

Captivity of Sin.

Omission. Matt. 25:45.

Little by Little. Ex. 23:20-33.

Adorn the Doctrine. Titus 2:6-14.

Witnesses. Heb. 12:1, 2.

Work for All. Matt. 25:14-30.

Confession of Sin. Luke 18:9-14.

Lessons from the Cross. John 3:14-18.

Lessons from the Resurrection. 1 Cor. 15:1-22.

Striving. Phil. 3:1-14.

Profession and Possession. Luke 13:22-30.

WILLISTON CHURCH, Portland, Me. Y. P. S. C. E.

Christ's Friends—Are you Among Them? John 15:14.

Faithfulness. Luke 19:11-26.

Am I a Stumbling-Block or a Helper to Any One—Which? Gal. 6:2; 1 Cor. 8:9-13.

Am I Afraid to Do Right because of my Associates? Mark 6:17-28.

What Do I Know About Christ that Makes Him Precious to me? Matt. 28.

Will God Accept my Excuses from Duty? Luke 14:15-24; 1 Sam. 16:7.

Them that Honor Me I will Honor. John 12:26.

NORTH EVANGELICAL CHURCH, Nonantum, Mass. Y. P. S. C. E.

God's Care for His Children. Ps. 34.

Are we Christ's Friends? John 15:1-15.

Power of Example. Titus 2.

Christian Courage. Joshua 1.

Christian Liberty. Gal. 4:1-16.

Confidence in God. Ps. 27:1-14.

CONGREGATIONAL CHURCH, Warsaw, N. Y.

Confessing Christ. Matt. 10:32; Rom. 10:9-11.

Working for God Every Day. Ps. 96:2; Eccl. 9:10; Heb. 3:13.

Some Conditions of Prayer. 1 Tim. 2:8; James 1:5-7; Luke 18:1-8.

God's Way not Mine. 2 Kings 5:1-15.

Obedience. Numb. 9:15-23; Rom. 6:16, 17.

NORTH AVENUE BAPTIST CHURCH, Y. P. S. C. E.

Lost and Found. Luke 15:1-10.

Delight in God's House. Ps. 84:1-4.

Waiting on the Lord. Isa. 40:31.

SOUTH CHURCH, St. Johnsbury, Vt. Y. P. S. C. E.

Follow Me. Luke 18:18-25; John 12:26.

Shining. Matt. 5:14-16.

Known by Fruits. Matt. 7:16, 20.

Our Encouragements. Isa. 41:10; Ps. 46.

God's Love for Us. John 3:16; Jer. 31:3.

Our Love for God. 1 John 4:19; Mark 12:30.

Our Love for Others. John 15:12-17.

Promise Meeting—What has God Promised to Do for me?

Work for Others. James 5:19, 20.

Our Time for Work is Short. John 9:4.

Counting the Cost. Luke 14:25-33.

We are to Feed Daily on the Word. Acts 17:11.

As we have Opportunity, let us Do Good to All. Gal. 6:10.

Exhort One Another Day by Day. Heb. 3:13.

Our Gospel Opportunities are Now. 2 Cor. 6:2.

Am I my Brother's Keeper? Ezek. 3:18, 19.

What we Need. Matt. 6:32.

We are to Search Diligently. John 5:39; Col. 3:16.

Denying Self. Luke 9:23.

Personal Work. John 1:41, 45; John 1:17, 18; Acts 1:8.

How can we Obtain Eternal Life? Isa. 45:22; John 3:14-16; John 20:31.

What we are not to Forget. Heb. 13:16.

Our Duty. Rom. 6:1, 2, 3; Gal. 6:2, 9, 10.

SECOND CONGREGATIONAL CHURCH, West Winsted, Conn. Y. P. S. C. E.

The Man with One Talent. Matt. 25:24.

Every Day Faith. Rom. 14:22, 23.

Candle Under a Bushel. Matt. 5:15, 16.

Judging Others. Matt. 7:1-5.

The Blind Man. John 9:25.

The Leper. 2 Kings 5:10.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN WORKERS—SECOND BAPTIST CHURCH, Holyoke, Mass.

Christianity the Bright Side of Life. Prov. 3:17, 18.

What can we Give God? Prov. 23:26.

Work and Wages. John 4:36.

Naaman the Unbeliever. 2 Kings 5:1-19.

Little Sins—Songs of Sol. 2:15.

UNION YOUNG PEOPLE'S ASSOCIATION, Cleveland, O.

A New Year's Resolve. Phil. 3:13, 14; 1 Cor. 5:7, 8.

God's Wonderful Love to Us. 1 John 4.

Temptations—How to Overcome Them. Matt. 4:1-11.

Weighed in the Balance. Matt. 19:16-26.

What are you Doing? Acts 10:38; Phil. 4:9-13.

Discouragement Rebuked. 1 Kings 19:9-18.

What are you Reading? Acts 8:26-38; 19:18-20.

The New Commandment and the Golden Rule—Do they Apply to my Daily Life? John 13:34; Matt. 7:12.

Angry Thoughts. Ex. 20:13; Matt. 5:21, 22.

Worship in Song. Eph. 5:19; Col. 3:16.

Consecrated Lips. Isa. 6:5-8.

NORTH AVENUE CHURCH, Cambridge, Mass. Y. P. S. C. E.

Doers of the Word. James 1:22-25.

When to Pray. 1 Thess. 5:17; Rom. 12:12; Luke 18:1.

Public Profession a Duty. Rom. 10:9, 10.

Walking in the Light. John 8:12.

Obeying the Master's Call. John 11:28, 29.

The Two Ways. Matt. 7:13, 14.

Improving Opportunities. Gal. 6:9, 10.

Stumbling-Blocks. 1 Pet. 2:1-12.

Asking, Seeking, Knocking. Matt. 7:7-12.
The Necessity of Watching. 1 Thess. 5:1-11.
The Tests of Discipleship. John 21:15-17.
The Walk to Emmaus. Luke 24:13-35.

FIRST CONGREGATIONAL CHURCH, Lowell, Mass. Y. P. S. C. E.

Christian Growth. Eph. 4:15.
Trust. Prov. 3:5.
Hindering. 1 Cor. 8:12.
Thanksgiving. 2 Cor. 9:15.
True Wisdom. Job 28:28.
Rewards. Rev. 22:1-7.
Sincerity. Titus 2:7.
Our Influence. Rom. 14:7.
Pressing Forward. Phil. 1:3-14.
Watch. 2 Tim. 4:5.

PILGRIM CHURCH, Duluth, Minn. Y. P. S. C. E.

Importance of a Good Example. Joshua 24:1, 2; 13-16.
Fruitless Trees. Matt. 21:18, 19.
Fruitful Trees. Jer. 17:7, 8.
The Disease of Sin. Isa. 1:5, 6; Mark 2:1-11.
Truthfulness. Zech. 8:16, 17.
Study of the Book of Esther.
What God Remembers and What He Does not Remember. Mal. 3:16, 17; Isa. 43:3-25.
The Beatitudes. Matt. 5:1-11.

WALNUT AVENUE CHURCH, Roxbury, Mass. Y. P. S. C. E.

The Advantage of Familiarity with the Scriptures. Matt. 4:4, 22; Luke 24:27-45.
A Great Career. Eph. 6:11-18; 2 Tim. 4:7, 8.
Why is ■ Moral Life Unsufficient? Matt. 19:16, 26; John 3:16-18.
The Approval of God—Its Value as a Motive. ■ Tim. 2:15-26.
The Christian's True Relation to the World. Eph. 5:8-11; Matt. 5:13-16.
How to Begin and Close the Day. Ps. 5:3; 55:17.
What Duties Do I Owe my Fellow-Christians? Gal. 5:13; 6:2; 1 Pet. 4:8.

Y. P. S. C. E. Glyndon, Minn.

Incentive to Christian Work. 1 Cor. 15:58.

The Value of Confession. Matt. 10:32.

Strength Needed and Provided. Eph. 6:10.

Confession and Forgiveness. Luke 15:21.

Hospitality Rewarded. Heb. 13:2.

Overcoming Evil with Good. Rom. 12:21.

A Privilege with a Promise. Eph. 6:7, 8.

OLD NORTH CHURCH, Marblehead, Mass. Y. P. S. C. E.

Joshua's Choice. Joshua 24:15.

I Gave My Life for Thee—What Hast Thou Given for Me?

1 Cor. 6:20; Matt. 10:8.

Do you Know Him? John 17:3; 2 Tim. 1:12.

Obedient Servants. 2 Sam. 15:15.

Peter's Question. John 13:36-38.

The One Thing Needful. Luke 10:38-42.

Forbearance and Forgiveness. Luke 6:27, 28; Col. 3:12, 13.

The Perpetual Presence. Matt. 28:20.

Thomas' Question. John 14:5-7.

The Free Gift. Rev. 21:6.

Overcoming. John 16:33.

Living for Others. Gal. 6:2; Rom. 15:1-8.

Come and See. John 1:46.

Philip's Questions. John 14:8-14.

FIRST CONGREGATIONAL CHURCH, Everett, Mass. Y. P. S. C. E.

Christian Perseverance. Ps. 37:1-25.

Spiritual Blindness. Matt. 6:1-23.

Christian Devotedness. John 4:31-42.

Boldness. Isa. 50:1-11.

Godly Fear. Ps. 147:1-20.

Christian Patience. James 5:8-11.

Submission. James 4:1-17.

PHILLIPS CHURCH, Watertown, Mass. Y. P. S. C. E.

Go Forward. Ex. 14:13-16.

How to Pray. Luke 11:1-10.

Cost of a Testimony for Christ. John 9:24-32.

Reverence. Matt. 6:9.

Sow Beside All Waters. Eccl. 11:1-6.

Appeal for Missions. Rom. 10:12-15.

Right Use of the Tongue. James 3:2-13.

Are you Ready? 1 Thess. 5:1-11.

What is the Noblest Reason for Coming to Christ *Now*? 2 Cor. 5:14.

UNION CHURCH, Worcester, Mass. Y. P. S. C. E.

Our Calling. Phil. 3:14. What we Are Called From. 1 Pet. 2:9. What we are Called To. 1 Cor. 1:9; 1 Pet. 2:21.

Christian Happiness. 2 Chron. 7:10.

Each One's Work. Luke 3:8-14.

Peter, his Call. Matt. 4:18-20. His Faith. John 6:68, 69.

His Boldness. Acts 4:19, 20. His Reward. 1 Pet. 1:4.

Paul's Devotion. Phil. 3:7-11.

The Christian Before the World. Phil. 2:15; Rom. 12:2; 2 Cor. 5:15.

PRESBYTERIAN CHURCH, Skaneateles, N. Y. Y. P. S. C. E.

Obedience. Deut. 11.

Individual Responsibility. Matt. 25:14-35.

The Battle of Life. Eph. 6:10-18.

How any Man may be a Christian. John 7:17.

Crisis Revealing Character. Acts 27:21-35.

The Growing Christian. Eph. 4:11-16; 2 Pet. 3:18.

Peter's Denial. John 18:15-27.

Nehemiah, the Model Patriot. Neh. 2.

Following the Lord. Numb. 14:24; Matt. 6:24.

The Friendship of Jesus. Prov. 18:24.

Overcoming my Besetting Sin. Heb. 12:1-4.

Christ's Power to Keep. Heb. 7:25; Jude 24.

Temperate in All Things. 1 Cor. 9:25.

The One Things of the Bible. Luke 10:42; Mark 10:21; John 9:25.

The Use of Trials. James 1:1-5.

Christ often Near but Unrecognized. John 6:15-21; Luke 24:13-24.

Moral Courage and Cowardice. Acts 4:8-22; John 18:10-25.

Contrasted Choices. Ruth 1:8-18.

On What Do I Build? 1 Cor. 3:10-15; Matt. 7:24-29.

The Unruly Member. James 1:26; 3:1-18.

Astray and Asleep. Jonah 1:1-12.

What Keeps the Christian. 1 Cor. 10:13; ■ Cor. 12:9, 10.
Enduring to the End. Matt. 10:16-22; Heb. 11:23-40.
Self-Examination. 2 Cor. 13:5.
For What have I to be Thankful?
The "Withouts and the Withins."
How to Overcome. 1 John 5:4, 5.
The "Fear Nots."
My Personal Work. Acts 9:5, 6.
Wayside Opportunities. Acts 8:27, 28.
Sympathy. Job 2:11-13; John 11:35.
The Pure Word. 1 Pet. 1:24, 25.
Impulse and Principle. Dan. 6.

SECOND REFORMED CHURCH, Hackensack, N. J. Y. P. S. C. E.
The Final Separation. Matt. 25:31-46.
The Good Fight of Faith. Eph. 6:10-12.
Muscular Christianity. Prov. 20:29.
Ruling the Spirit. Prov. 16:32.
The Fatal Choice. Gen. 3:1-6.
Brotherhood. Matt. 18:1-35.
God's Providence over All. Ps. 22.
The Trial of Faith. Gen. 22.
The Foolishness of Sin. Rom. 6.
God's Reward of Obedience. Matt. 7:21-25.
Covetousness. Luke 12:15-21.
God's Promises to Those that Love Him. James 1.
Joy of the Lord. Ps. 33.
Judging Our Neighbor. Matt. 7:1-5.
Trusting and Working. Ps. 37:1-11.
How to be Successful. Prov. 3:1-10.
His Commandments not Grievous. Ps. 19; John 14:15.
Having Done All, Stand. Eph. 6:10-19.
Liberty. Rom. 8:8-22.
The Two Ways. Matt. 7:1-14.
From Darkness to Light. John 9.
The Brazen Serpent. Numb. 21:1-10.
A Safe Condition. John 10:1-16.
The True Light. John 1:1-9.
Power through the Holy Spirit. Acts 1:4-8; 2:38-41.

Praying in the Holy Spirit. Eph. 6:18; Jude 20; Rom. 8:26.

Resisting Temptation. 1 Cor. 10:13; Heb. 4:15, 16.

Gratitude for God's Benefit. Ps. 103.

The Wise Choice. Ruth 1:16; Luke 10:42.

Can I Escape from God? Ps. 139:7-12; Isa. 29:15.

Our Early Years for God. Eccl. 12:1; Prov. 8:17.

SOUTH CONGREGATIONAL CHURCH, South Framingham, Mass.

Y. P. S. C. E.

Some of the Things we Lack. Mark 10:21.

The Need of a New Birth. John 3:1-18.

The Gifts of God. John 4:1-15.

CONGREGATIONAL CHURCH, Melrose, Mass. Y. P. S. C. E.

Except. Matt. 5:20; 18:3; John 3:3; 15:4.

Christ's Message of Love. Rev. 3:17-22.

Don't Worry. Matt. 6:25-34; 1 Pet. 5:7.

Christ our Physician. Jer. 8:22; Matt. 9:10-13.

Christ our Spiritual Food. John 6:48-58.

Christ our Helper. Heb. 13:6; 1 Sam. 7:7-13.

Speechless in the Presence of Christ. Matt. 22:11-14.

FIRST CONGREGATIONAL CHURCH, San Francisco, Cal. Y. P. S. C. E.

The Right Use of Talents. Luke 19:11-28.

Excuses. Luke 14:18.

No Man can Serve Two Masters. Matt. 6:24-34.

Samuel's Answer—"Here am I." 1 Sam. 3:1-10.

Giants in Our Path. Numb. 13:33.

Our Failures. Rom. 8:26.

Lost Opportunities. Gal. 6:10.

Fragments. John 6:12.

Patience. James 1:4.

Using the Light God Has Given Us. 1 John 1:5-7.

Y. P. S. C. E. Norwood, N. Y.

How to Win Souls. 1 Cor. 9:19-22.

Jesus and Nicodemus. John 3:1-13.

The Water of Everlasting Life. John 4:10.

Pure Religion and undefiled. James 1:27.

Bear ye One Another's Burdens. Gal. 6:2.

How to Get the Most Out of the Bible. 2 Tim. 3:16.

The Bread of Life. John 6 : 35.

The Power of Prayer. James 5 : 16, 17.

Relation of Christians to their Country. Rom. 13.

Y. P. S. C. E. Church unknown.

Cross-Bearing. Luke 9 : 23.

Humility. Rom. 12 : 3.

Acceptance. Acts 10 : 35.

He Leadeth us.

Faithfulness.

Benefit of Trials. 1 Pet. 1 : 7.

Fellow-Helpers. Eph. 6 : 21, 22.

Christian Attainments. 2 Pet. 1 : 5-8.

Benefits from the Study of God's Word. Acts 17 : 11.

What has Become of the Christian's Sins? 1 Pet. 2 : 24.

Decision. Luke 9 : 62.

Temptations. James 1 : 12, 13.

Steadfastness. Mark 13 : 13.

Our Gift. Matt. 2 : 9, 10, 11.

We are Living Epistles. 2 Cor. 3 : 2, 3.

SECOND PRESBYTERIAN CHURCH, Baltimore, Md. Y. P. S. C. E.

Surprises at the Judgment Day. Matt. 25 : 31-46.

The Philosophy of Prayer. Heb. 11 : 6.

The Mother's Anxious Cry—"Lord, Help me." Matt. 15 : 21-28.

Dying Regrets. Prov. 5 : 11, 12.

Keeping the Heart. Prov. 4 : 23.

Watching for Souls. Heb. 13 : 17.

The Walk to Emmaus. Luke 24 : 13-32.

Religion in Business. Rom. 12 : 11.

How to Hear the Word. Heb. 4 : 2.

Faults in Prayer. James 4 : 3.

God's Helping Hand. Ezra 7 : 6.

The Wonderful Book. Ps. 119 : 129.

Profit and Loss in Serving God. Matt. 16 : 26.

Robbing God. Mal. 3 : 8.

SECOND CHURCH, Westfield, Mass. Y. P. S. C. E.

Parable of the Sower and Seed. Mark 4 : 1-20.

One Thing Thou Lackest. Mark 10 : 17-27.

Overcoming Evil with Good. 1 Sam. 24:1-19.
Answered Prayer. 2 Kings 19:15-20; 32-37.
Strong Foundations. Matt. 7:21-27.
Am I Watching for Little Things to Do for Christ? Matt.
10:38-42.
Do not Fret against Evil. Ps. 37:1-9.
We Cannot but Speak. Acts 4:1-21.
Not Pleasing Ourselves. Rom. 14:1-8; 15:1-8.
Kindly Affectioned. Rom. 12:9-21.

Y. P. S. C. E. Bucksport, Me.
Christ's Promise and Welcome. John 6:37.
How to Attain Heaven. Matt. 19:16-30.
Hidden Talents. Matt. 25:24-30.
What to Fear. Matt. 10:26-33; Luke 12:1-12.
Treasures in Heaven and Treasures on Earth. Mark 10:17-22.
The Heavenly Footman. 1 Cor. 9:24-26.
Bringing Tithes. Mal. 3:10.
Evidences of Piety. Matt. 7:16.
What Effect shall our Meetings have upon our Lives this Sum-
mer? 1 John 2:1-10, 28, 29.

CENTRE CHURCH, Haverhill, Mass. Y. P. S. C. E.
Personal application of the lives and teachings of thirteen of
Christ's followers—short paper on each disciple by the dif-
ferent leaders.
James. I must follow Christ with patience. James 1:1-17.
Andrew. I must confess and work for Christ. Rom. 10:9-12;
John 1:40, 42.
Thomas. Christ will reveal Himself to me if I so desire it.
Eph. 3:16-20; John 20:24-27.
Stephen. I must suffer and bear for Christ's sake. Acts 7:55-
60; Matt. 20:27, 28.
John. I must testify of Christ. 1 John 1; John 21:19-25.
Luke. My mission always to be an evangelist of Christ. Luke
10:1-20; 2 Tim. 4:5-8.
Matthew. Christ died for me, and I must work for Him. 2 Cor.
4:1-8; Matt. 9:9-13.
Peter. I must confess Christ boldly. Matt. 14:23-31.

John Baptist. I must be a forerunner of the Gospel of Christ to others who do not know Him. Luke 1:57-80.

Barnabas. I must live in brotherly love with all my brethren. Acts 11:22-30; John 15:12-19.

Paul. I must leave all and follow Christ. Acts 9:1-22; Matt. 19:27-30.

Philip. If I follow Christ I am sure of a heavenly home. John 14:1-13.

Matthias. I must follow Christ humbly. Acts 1:15-26; Matt. 19:25-30.

UNION CONGREGATIONAL CHURCH, Marlborough, Mass. Y. P. S. C. E.

Lost and Found. Luke 15:10.

The Wise Man. Matt. 7:24.

Worldliness. 1 John 2:15.

Our Philistines. 1 Sam. 17:48.

Peacemakers. Matt. 5:9.

The Prodigal Son. Luke 15:12-32.

Obedience to Parents. Eph. 6:1, 2.

Lying. Prov. 13:5.

Caleb. Joshua 14.

Christ the Vine. John 15:1-8.

PRESBYTERIAN CHURCH, St. John, N. B. Y. P. S. C. E.

Studies in the Life of Our Lord.

The Birth of Jesus. Luke 2:1-20; Rom. 13:12.

The Visit of the Wise Men. Matt. 2:1-18; Isa. 60:3.

The Baptism of Jesus. Matt. 3:1-17; Rom. 5:19.

The Temptation. Matt. 4:1-11; Eph. 4:27.

Cleansing the Temple. John 2:13-25; 1 Cor. 3:17.

Follow Me. Matt. 4:12-25; John 8:31.

Visit of John's Disciples. Matt. 11:1-19; Ps. 138:7.

Love and Pardon. Luke 7:36-50; Gal. 2:20.

The Twelve Sent Forth. Matt. 10:24-42; 10:32.

The Transfiguration. Matt. 17:1-12; 1 John 3:3.

Little Children Blessed. Mark 10:13-31; 10:15.

At the Feast of Tabernacles. John 7:14-39; 6:35.

At the Feast of Dedication. John 10:22-42; Phil. 2:5.

PARK STREET CHURCH, West Springfield, Mass. Y. P. S. C. E.

Joseph. Gen. 37:39-50.

Moses. Exodus, Leviticus, Numbers, Deuteronomy, Joshua.
Ex. 17; Deut. 31; Joshua.
Samuel. 1 Sam. 1:15; 25:1.
David. 1 Sam. 16:30; 2 Sam.; 1 Chron. 1; Psalms.
Solomon. 1 Kings 3:11; 2 Chron. 1:9; Prov.; Eccl.
Elijah. 1 Kings 17; 2 Kings 2.
Elisha. 2 Kings 3:13.
Daniel. Daniel.
Peter. Gospels and Acts.
John. Gospels and Acts.

CONGREGATIONAL CHURCH, Springfield, O. Y. P. S. C. E.
Taking Christ at His Word. Luke 5:1-11.
Persistence in Well-Doing. Col. 1:10, 11.
Unselfishness. Rom. 12:10.
Chosen in Love. Deut. 7:6-11.
Faithful to the End. Heb. 3:1-6; Heb. 10:34-39.
Man's Ignorance of the Future. James 4:14.
The Duty of Attendance Upon the Stated Means of Grace. Heb. 10:25.
The Private Study of the Scriptures. 2 Tim. 3:15.
Secret Prayer. Matt. 6:6.
The Correspondence Between Our Real Desires and God's Gifts.
Mark 10:51.
What we Read. Acts 8:30.
God Mindful of Our Infirmitiess. Ps. 103:14.
Numbering Our Days. Ps. 90:12.

SECOND CONGREGATIONAL CHURCH, Holyoke, Mass. Y. P. S. C. E.
Am I Doubting the Power of Jesus to Keep Me? Matt. 14:22-32.
New Strength for New Need. 1 Cor. 10:13; Deut. 33:25-29.
A Still Small Voice. 1 Kings 19:12.
Do I Forgive Men from the Heart? Matt. 18:21-35.
Worldly-Wise, Yet a Fool. Luke 12:16-21.
Am I Trying to Patch Up the Old Life? Luke 5:36-39.
What Will the Ninevites say of Me? Luke 11:29-32.
Overburdened with the Cares of this Life. Luke 10:38-42;
1 Pet. 5:7.
He Has not Ceased to Bless Me. Luke 24:50-53; Rom. 8:28.

Y. P. S. C. E. Sunderland, Mass.

What is my Decision for the Year? Gen. 28:20-22.

Who is my Master? Rom. 6:16; Matt. 6:24.

How to Prepare for Usefulness. 1 Tim. 4:8-16.

Is it Hard to be a Christian? Matt. 11:28-30; Luke 14:25-35.

How May I Know that I Am a Christian? 1 John 3:14, 24.

What Have I to Praise God for? Ps. 103:1-14.

What Doth the Lord Require? Micah 6:8.

What Encouragement Have we for Christian Work?

Unanswered Prayer. Deut. 3:23-27.

Are You Ready to Respond to God's Call? 1 Sam. 3:1-10.

Courage in Face of Temptation. Eph. 6:10.

Napkin Christians. Matt. 25:24-30.

OUTH CHURCH, Peabody, Mass. Y. P. S. C. E.

Invitation. Rev. 22. What is the Invitation? What Must I Do to Accept It? What Are the Consequences if I do not Accept It? Is there any Excuse for not Accepting this Invitation?

Hope. Rom. 8:24, 25. What is Christian Hope? What is Its Office? On what Foundation Does it Rest? What is My Hope Worth to Me?

The Cross. Gal. 6:14; Phil. 2:8. What Has the Cross Done for Us? How Can our Crosses be Compared with this One?

God's Temple. 1 Cor. 3:16, 17; 6:19. Is this Temple Consecrated? Are we Defiling the Temple? What is the True Way to be God's Temple?

The Work and the Way. John 6:28, 29; Jer. 50:5. Have I Found the Way? Am I Working?

The Crown. 1 Cor. 9:25; 2 Tim. 2:5. Do I Deserve the Crown? Can I Hope for It? What is It Worth? Do we Believe and Can we Recommend It to Others?

The Sabbath Day. Ex. 35:2; Jer. 17:21, 22. Am I Keeping the Sabbath-Day Holy? How May I Help Others to Keep It Holy? What Work or Pleasure can we Do on the Sabbath?

The Grace of God. 2 Cor. 8:9. What is this Grace of God? Have we Accepted it? Can we be Saved without it?

Absence from the Prayer-meeting is Attended with Loss. John 20:24. Does not the Prayer-Meeting Bring us Closest to God?

Does not Absence from it Tend toward Spiritual Indifference?

If so, can we afford to neglect it?

What Means am I Using to Win Souls? 1 Cor. 9:19-23.

Grow'h. Matt. 13:31-33. Is the Change Involved in Conversion
■ Complete and Thorough Change of Character? What are
the Means and Hindrances of Growth? What am I to Look
for as Evidences of Growth?

PRESBYTERIAN CHURCH, St. John, N. B. Y. P. S. C. E.

Studies in the Life of our Lord. His Miracles. The Tempest
Stilled. Mark 4:35-41; Ps. 33:18, 19.

Raising of Jairus' Daughter. Mark 5:22-43; 1 Thess. 5:10.

Healing of the Paralytic. Mark 2:1-12; 1 Pet. 2:3

Healing of the Centurion's Servant. Matt. 8:5-17.

Raising of the Widow's Son. Luke 7:11-16; Hosea 13:14.

The Five Thousand Fed. Mark 6:31-44; John ■:47, 48.

Opening Blind Eyes. John 9:9:25.

Cleansing of the Ten Lepers. Luke 17:11-19; Matt. 8:2.

Raising of Lazarus. John 11:11:25, 26.

Blind Bartimeus. Mark 10:46-52; 2 Cor. 6:2.

Y. P. S. C. E. Monticello, Iowa.

New Things. Isa. 42:9.

Repentance. Luke 13:3; 15:18.

Gifts of God. James 1:17.

Fear Not. Isa. 41:10.

One Another. Eph. 4:32.

Fruitfulness. John 15:4, 8.

Christ our Teacher. Matt. 11:29.

Result of Believing. John 20:31.

Meekness. Matt. 5:5.

The "I wills" of Christ. Matt. 10:32.

The Wise Choice. Heb. 11:24-27.

NORTH CONGREGATIONAL CHURCH, Haverhill, Mass. Y. P. S. C. E.

Christian Influence. John 1:40-42; 5:27-42.

The Value of Prayer. Acts 10:4; Luke 18:1.

Opportunity. Acts 8:26-40; Gal. 6:10.

A man who could not be Frightened Concerning the Work God had Given him to Do. Neh. 6:1-16; Ps. 112:7-10.
What Assurance have we that we are Christians? Rom. 8.
Contentment. Matt. 6:19-34.
Gratitude. Ps. 107:1-15; Ps. 103.

REFORMED CHURCH, Belleville, N. J. Y. P. S. C. E.

Trusting and Working. Ps. 37:1-5.
Walking with God. Luke 24:32.
True Worship. John 4:23, 24.
The Good Old Way. Jer. 6:16.
Living to God's Glory.
Christian Work.
Worth of the Prayer-meeting. Heb. 10:25-31.
Conditions of Victory. 2 Chron. 33:1-8.
Cheerful Service. Phil. 2:14.
Danger of Indecision. Acts 26:28.
Safe or Not. John 3:36.

PHILLIPS CHURCH, South Boston, Mass. Y. P. S. C. E.

Neglecting is Rejecting. Matt. 12:30; Acts 24:25.
Secret Disciples Lose Their Influence. Matt. 5:13-16.
What am I Living for, and how Can I make the most of my Life? Phil. 3:14, 15; 2 Cor. 5:9.
Have no Fellowship with Sin. 2 Cor. 6:14-18.
Divine Reward of Overcoming. Rev. 3:21; 21:7.
Preparation Needed for God's Work. Eph. 6:18, 19.
God's Call to Walk Worthily. Eph. 4:1; 1 Thess. 2:12.
Sufficiency of Divine Grace. 2 Cor. 12:9.
God Deals with us as Individuals. Isa. 30:21.
Our Crucified Lord. John 15:13.
The Lord is Risen indeed. 1 Cor. 15:12-23.
An Attentive Ear Demanded. Isa. 55:3; Deut. 5:32.
Christian Privileges. Ps. 91.
Self-Surrender with all thy Heart. Luke 14:33.
How and Why I became a Christian. Prov. 19:23.
Remember. Eccl. 11:9.

Y. P. S. C. E. Warren, Mass.

Doing what we can. Mark 14:1-9.
Unconscious Influence.

Example in Dress. 1 Pet. 3 : 3.
 The Two Builders. Luke 6 : 47-49.
 Our Treasury. Ps. 31 : 19.
 The Heavenly Messenger. Rev. 1 : 20.
 Demas. 2 Tim. 4 : 10.
 Unselfishness. Rom. 15 : 3.
 How to Please God. Heb 11 : 6.
 Have I the Spirit of Christ? Rom. 8 : 8-14.
 The Question every one must Answer. Matt. 27 : 22.
 The Cure of Despondency. Ps. 42.
 How much Shall we give in Charity? Gen. 15 : 22.
 David in the Cave. Ps. 57.

Y. P. S. C. E. Northborough, Mass.

When Shall I begin the Christian Life? Eccl. 12 : 1.
 Promises of Help. John 16 : 13.
 Power of Faith. Luke 17 : 6.
 Promises to Those who Endure. Rev. 3 : 10.
 Jesus' Reward for Service. Rev. 22 : 14.
 Satan's Reward for Service. Rom. 6 : 23.
 Self-Control. James 4 : 11.
 Am I Forgiving Others as Christ Forgives me? Matt. 6 : 14, 15.
 Spiritual Food. Matt. 4 : 4.
 My Christian Desire. 1 Thess. 2 : 12.
 How may we Glorify Christ? John 15 : 8 ; 4 : 36.
 Our Companions. Ps. 1 : 1-6.
 Story of the Great Supper. Luke 14 : 16-24.

FIRST CONGREGATIONAL CHURCH, Meriden, Conn. Y. P. S. C. E.
 A Great Request but an Abundant Answer. Acts 4 : 29-33 ;
 Luke 11 : 13.
 Limits of Responsibility for the Souls of Others. Ezek.
 3 : 17-31 ; Ezek. 33 : 1-9.
 Consider Him. Heb. 12 : 1-3.
 Indifference to our Fellow-Men Condemned. Ezek. 34 : 1-15.
 The Christian's True Relation to the World. Matt. 5 : 13-16 ;
 Eph. 5 : 8-11.
 Some Results of Knowing God. Jer. 24 : 7 ; 2 Cor. 4 : 6.
 A Confidence Equal to every Emergency. Phil. 4 : 11 ; 13-19.
 Religion in the Home : How God Regards it. Deut. 6 : 1-9 ;
 Eph. 1 : 4.

Is my Motto, "This one Thing I Do"? Phil. 3:13, 14.
A Day when no Excuses can be Offered. Acts 17:31; Eccl. 11:9; 2 Cor. 5:10.
Far-reaching Love. Luke 15:11-24.

CROMBIE STREET CHURCH, Salem, Mass. Y. P. S. C. E.

The New Year. How shall we make it a truly happy one for ourselves and others? Loyalty to Christ. What does it demand? Matt. 10:37, 38.

How to prepare for Usefulness. 1 Tim. 4:8-16.

God in Everything. Matt. 10:29, 30.

Temptations. How Shall we Overcome them? Rom. 8:37; Jule 24.

Thought the Test of Character. Mark 7:20-23; Prov. 23:7.

Practical Piety. Ex. 23:1-12; James 1:26, 27.

Regard for Another's Conscience. Rom. 14.

Prayer, Definite, Frequent, with Faith.

METHODIST-EPISCOPAL CHURCH, Melrose, Mass. Y. P. S. C. E.

An Invitation, Question, and Promise. Isa. 55:1-3; Rev. 21:6; 22:17.

Which Company is most to my Taste? Ps. 1.

In which Company shall I be? Rev. 21:3, 4; Rev. 6:15, 16.

Christ Gives Eternal Life. Luke 23:39-43; John 10:28.

Light on Every-Day Paths. Luke 24:14, 15; Ps. 119:105.

Patient Continuance in Well-doing. Heb. 12:1-4.

A Hard Question for us to Meet. Heb. 2:3.

FIRST CONGREGATIONAL CHURCH, Ridgefield, Conn. Y. P. S. C. E.

The Call and Response. Matt. 11:28-30; Ps. 27:8; Matt. 4:17-22.

The Soft Answer. Prov. 15:1; Matt. 5:5.

Making the Most of Life. Eccl. 12:13, 14; Matt. 6:33.

The Christian and his Bible. Ps. 119:1-16; 119:97-112.

Wishing to be a Christian. John 1:11, 12; Rev. 3:20.

Starting in Life. Gen. 28:10-22.

As a Child. Matt. 18:1-4.

Danger of Evil Companions. Ps. 1.

Keep thyself Pure. 1 Tim. 5:22.
 Toiling and Taking Nothing. Luke 5:1-11.
 Late Regrets. Prov. 5:11, 12.
 Watch for Others. Heb. 13:17.
 The Remarkable Book. Ps. 119:129.
 Abraham's Prayer. Gen. 18:23-33.
 Christian Bravery. Matt. 10:16-20; Acts 20:24.
 The Prayer of Moses. Ex. 33:12-17.
 David's Prayer. Ps. 51.
 The Unseen Helper. Ezra 7:6.
 Profit and Loss. Matt. 16:26.
 The Prayer of Elijah. 1 Kings 18:36.
 The Discipline of Work. Gen. 3:19.
 The Prayer of Hezekiah. 2 Kings 20:1-7.
 Forgiveness of Others. Matt. 18:21-35.
 Independent Judgment. Joshua 24:15.
 Looking Back. Gen. 19:17-26; Luke 9:57-62.
 The Prayer of Daniel. Dan. 6:10-17.
 Christ's Prayer. John 17.
 Lions in the Path. Ex. 3:11-14.
 Paul's Prayer. 2 Cor. 12:1-10.
 Our Prayer. Matt. 6:5-15.
 One Year More. Luke 13:6-9.

SECOND CONGREGATIONAL CHURCH, Newton, Mass. Y. P. S. C. E.
 Wilt thou be made whole? John 5:5-18.
 Our Weakness, Christ's Strength. 2 Cor. 12:9; Ps. 27:1.
 Fruit-bearing. John 15:6; Luke 13:7-9.
 Unjust Judgments. Motes and Beams. Matt. 7:1-5; James 4:11, 12.
 Is Christ first? Matt. 22:37, 38; Phil. 1:21.
 Danger of Self-sufficiency. Luke 18:9-14; Mark 9:33-37.
 My Responsibility. Matt. 5:13-16.

PROSPECT HILL CONGREGATIONAL CHURCH. Y. P. S. C. E.
 God commands us to Pray. Matt. 7:7, 8.
 Following Christ afar off. Matt. 26:56-58.
 Take heed how ye hear. Luke 7:18; 1 Tim. 4:14-16.
 Murmurers Punished. Numb. 14:26-34.
 How to Show our Consecration. Rom. 12:1.

Be sure your Sin will find you out. Numb. 32:20-23; Joshua 7:16-21.

Courage. Dan. 6:1-10.

The best Teacher of God's Word. John 14:26.

Barren Fig-Tree. Luke 13:6-9.

The Field of the Slothful. Prov. 24:30-34.

Christmas Thoughts. No Room for Jesus. Luke 2:7.

Y. P. S. C. E. Hadley, Mass.

Christ's Law of Retaliation. Matt. 5:38-48.

The Sin of Covetousness. 1 Tim. 6:1-12.

Every-day Patience. 2 Thess. 1:4, 5.

How can we Grow in Grace? 2 Pet. 3:18.

Power of Christian Example. Rom. 14:7-9.

Christian Seed-sowers. Matt. 13:1-23; Isa. 32:20.

Think on these Things. Phil. 4:8; 1 Tim. 4:6.

Y. P. S. C. E. Groton, Mass.

What Christ Promises. Matt. 19:27-30.

The Duty that lies Nearest. Luke 9:23.

Christ's Miracles. Acts 2:22.

Watchword for the Coming Year. 1 Cor. 16:13.

Faithfulness in Little Things. Luke 19:17.

The Missionary Spirit. Luke 24:47.

Sin—its Eternal Cure. John 1:29; Rev. 22:1-5.

Y. P. S. C. E. Grand Rapids, Mich.

Why I love the Lord Jesus.

Procrastination. Luke 9:57-62; Acts 24:25.

Watching for Souls. Heb. 13:17.

The Risen Christ. What may He be to us? Col. 3:1-17.

Religion in all Things. Rom. 12.

Psalm of Life. Ps. 90:1-17.

Earnestness. Eph. 1:13, 14; 1 Cor. 12:31.

Selfishness. Rom. 15:1; 2 Cor. 5:15; 2 Tim. 3:4.

The Forgiving Spirit. Matt. 6:9-14; Mark 11:24-27.

How, When, What, and Why to Give. Acts 20:35; Matt. 10:8.

JOHN STREET CONGREGATIONAL CHURCH, Lowell, Mass. Y. P. S. C. E.

The Right Use of Time. Eccl. 11:6-9; Mark 13:32-37.

The Right Use of Money. Matt. 19:16-22.

Three Remarkable Conversions.

Cornelius. Acts 10:21-33; 44-48.
 Jailer at Philippi. Acts 16:25-34.
 St. Paul. Acts 26:9-20.
 Willingness to Serve. John 13:1-17.
 The Bible and how to Read it. Ps. 119:1-16.
 The Christian as a Burden-Bearer. Gal. 6:1-10.

HOWARD AVENUE, New Haven, Conn. Y. P. S. C. E.
 Christian Contentment. Phil. 4:11.
 The Power of Evil Thoughts and how to Avoid Them. Matt. 15:19, 20; 2 Cor. 10:3-5; Phil. 4:8.
 Promises for To-day and To-morrow. James 4:13-17; Luke 12:16-21.
 What Kind of Company should we Keep? Ps. 1; Prov. 1:10-19.

THIRD PRESBYTERIAN CHURCH.

The Pharisee's Boast. Luke 18:9-14.
 Perseverance in Prayer. Luke 11:5-13.
 The Way to Prosperity. Matt. 6:27-34.
 Add to your Faith, Works. James 2:17-26.
 Thanksgiving and Thanksliving. Phil. 4:4-13.
 Diligence in the Work. 2 Tim. 4:1-5.
 The Christian's Light. Matt. 5:13-16.

SECOND CONGREGATIONAL CHURCH, West Newton.

Personal Work and the Motive. Matt. 25:14-30; 1 Cor. 10:31.
 Help in Every day Duty. Isa. 40:28-31.
 Christian Unselfishness. Rom. 12:10; John 13:15-17.
 How to Carry out our Good Resolutions. 2 Chron. 31:20, 21; Luke 15:17-24.
 Gideon's Ifs. Judges 6:11-40.
 What Help is there for me in? 1 Cor. 1:1-18.
 Consecration, How to Show it. Rom. 12:1, 2.
 God's rich Promises. Have we claimed them? Dan. 12:1-3; James 5:20.

Y. P. S. C. E. Church unknown.

God's Helping Hand. Ezra 7:6, 9, 27, 28; 8:18, 22, 31.
 God's Call. Are you ready to respond? 1 Sam. 3:1-10; Ezek. 33:11; Matt. 11:28.

Can I Help any one to become a Christian? John 1:35-51;
Numb. 10:29.

No Successful Work without the Spirit. Luke 24:49; 1 John
4:13; John 14:26.

Every One. Acts 2:38; 3:26; 17:27; Rom. 14:12.

Am I keeping His Word? John 14:21-24; James 1:22-25.

A Whole-Hearted Choice. Luke 10:38-42.

Be ye Perfect. Matt. 5:48; Col. 1:28; Col. 4:12; James 3:2;
Eph. 4:9-13.

Proofs of a Genuine Christian Life. Matt. 25:31-40; James
1:26, 27.

Strong Christians Should be Burden-Bearers and not Stumbling-
Blocks. Rom. 15:1-3; 1 Cor. 8:9-13; Gal. 6:2.

The Power of Jesus to Keep me. John 10:28, 29; 1 Pet. 1:4-6.

Which Company shall I be in? Rev. 21:3, 4; Rev. 6:15, 16.

The Sympathy of the Lord for His People. Isa. 63:7-9; Heb.
4:15, 16.

What is my Testimony? Isa. 43:10, 11, 12; Acts 1:8; 1 John
1:2.

Who Shall Stand before the Throne of God? Rev. 7:9-17.

Be Thankful unto Him. Ps. 100.

PROSPECT HILL CHURCH, Somerville, Mass. Y. P. S. C. E.

The Gate Always Open. Isa. 60:11; Rev. 21:25.

Speak not one against another, brethren. James 4:11.

Life at Home. Rom. 12:10; 13:14.

Growth in Knowledge. Eph. 4:13.

The Reward of the Followers of Christ. Matt. 19:28, 29.

We must be *Doers* of the Word. Luke 6:47, 48.

Prayer, Encouragement to Earnestness in. Ps. 55:17; Isa
65:24.

Who are Christ's Friends? Are you among them? Luke 11:23;
Mark 3:31-35.

If you are a Christian, show it. James 1:22-25.

Do I carefully abstain from hearing and speaking evil of others?
Ps. 15:1-3; James 4:11.

How can we Study the Bible so as to Increase our Usefulness?
2 Tim. 3:16, 17.

The Greatest of Gifts. Can you claim it as yours? 1 John
5:11, 12.

HIGH STREET CHURCH, Lowell, Mass. Y. P. S. C. E.

The Convenient Season—When? Acts 24:24, 25.

Our Fellow-Workmen. 1 Cor. 3:9-14.

Our Best Friend. Isa. 53.

Intimacy with Jesus. John 14:1-15.

Heavenly Sunshine. 2 Cor. 4:6, 7.

The Mercy-Seat. Heb. 4:14-16.

Christ at the Door. Rev. 3:20.

Turn not aside. 1 Sam. 12:20-24.

Our Refuge. Ps. 91.

SECOND CONGREGATIONAL CHURCH, Dorchester, Mass. Y. P. S. C. E.

What is a Truly Successful Life? 1 Sam. 16:7.

Indifference to Christ. Lam. 1:12.

I have done this for thee; what hast thou done for me? 1 Pet. 2:24.

Enthusiasm. Gal. 4:18.

God's Plan in our Lives. Isa. 42:16.

Conflict and Victory. Rom. 7:18-25.

Neutrality to Christ Impossible. Matt. 12:30.

The Condition of Finding. Jer. 29:13.

Which is our Company? Acts 4:23-33.

The Slavery of Sin. Rom. 6:12-23.

"What Wilt Thou?" Luke 18:35-43.

WILLISTON CHURCH, Portland, Me. Y. P. S. C. E.

The Parable of the Talent, or how we may Gain Christian Strength. Matt. 25:14-30; Ps. 27:14.

Hand-Picking, or Personal Work. James 5:20; Dan. 12:3.

Our Guide, and How He leads us. Ps. 32:8, 9.

Stepping Heavenward. 2 Pet. 3:9-18; John 14.

CONGREGATIONAL CHURCH, Woodford, Me. Y. P. S. C. E.

The "Nows" of the Bible. Luke 14:17; 2 Cor. 6:2, etc.

What Christ is to me—Foundation, Bread, Life, Hope, etc.

Our Reasons for Thankfulness to God. 1 Cor. 15:57; 2 Cor. 9:15.

What the Holy Spirit does for Christians and the Unconverted. John 14:26; 16:7-15.

The End of the Year—Whither Bound? Eccl. 12, 13, 14.

The, "Comes" of the Bible. Matt. 11:28-30; John 1:39; Luke 14:17.

How Strength is Given. 2 Cor. 12:9.

What Truth or Promise of the Bible is most Helpful to me?

Why we Should be Interested in Missions. Matt. 28:19.

NORTHMINSTER PRESBYTERIAN CHURCH, West Philadelphia. Y. P. A.

Beginning Right. Eccl. 12:1-14.

Perseverance. Rev. 3:1-12.

What will you reap? Gal. 6:1-10.

What is a Christian? Acts 11:26; Rom. 12:1-21.

The Christian's Proof. John 14:15-31.

Amusements. 1 Cor. 10:23-33.

MYSTIC CHURCH, Medford, Mass. Y. P. S. C. E.

Consecration Meeting—Result of Confessing Christ. Matt. 10:32, 33.

The Christian's Helps. Ps. 20.

What Shall we do with our Hindrances? Heb. 12:1.

Consecration Meeting—Perpetual Covenant. Jer. 50:5.

Home Duties. Eph. 6:1-9.

Unjust Judgments. Rom. 14:13.

Consecration Meeting—Peace for the Troubled Heart. John 14:27.

Contentment not Satisfaction. Phil. 4:11.

Trusting in Darkness. Isa. 50:10.

CONGREGATIONAL CHURCH, Walpole, Mass. Y. P. S. C. E.

Keeping the Sabbath. Ex. 20:8.

What kind of Trees is the True Christian like? and why?

True Worship. John 4:24.

Building for Eternity. 1 Cor. 3:10-23.

Personal Efforts for Christ. John 1:41.

What do you find in Rom. 12:1?

What has Christ done for me?

Patience. 1 Pet. 2:20.

Imitations of the Bible.

True Politeness. 1 Pet. 3:8.

No Room for Him. Luke 2:7.

PHILLIPS CHURCH, South Boston, Mass. Y. P. S. C. E.

Why Should I not be a Christian? John 1:29; 3:16.

Trifling in House of God. Ps. 93:5; Gal. 6:7.
 Consecration. Walking Worthily. Col. 2:6.
 The Christian Life a Warfare. Enlisting in the Army. Joshua 24:14, 15, 16, 18.
 The Christian Life a Warfare. Our Captain. Isa. 55:4.
 The Christian Life a Warfare.
 The Enemy. { The World. 1 John 2:15.
 { The Flesh. Rom. 8:18-21.
 { The Devil. 1 Pet. 5:8.
 The Christian Life a Warfare. The Armor and the Battle. Eph. 6:10-18; 1 Tim. 6:12.
 Consecration. The Christian Life a Warfare. The Victory. 2 Tim. 4:7, 8.

Y. P. S. C. E. CONGREGATIONAL CHURCH, Great Falls, N. H.
 The Inexhaustible Lovingkindness of God. Isa. 63:7.
 Model for Christian Building. 1 Cor. 3:11-15.
 Serve the Lord with Gladness. Ps. 100:2.
 Confession. 1 John 1:9, 10.
 Charity most Essential to the Christian Life. 1 Cor. 13:13.
 The End of Tribulation. Rev. 7:9-17.
 Dangers without and within. Rom. 8:5-10.

HOWARD AVENUE CHURCH, New Haven, Conn. Y. P. S. C. E.
 The Power of Evil Thoughts and how to Avoid them. Matt. 15:19, 20; Phil. 4:8.
 The Great Change. 2 Cor. 5:17.
 Ashamed of Christ. Mark 8:34-38.
 Promises for To-day and To-morrow. James 4:13-17; Luke 12:16-21.
 Temptation. Matt. 4:1-11.
 Be Courteous. 1 Pet. 3:8-10.
 What kind of Company should we Keep? Ps. 1; Prov. 1:10-19.

Y. P. S. C. E. North Manchester, Conn.
 Watch. Matt. 26:41.
 What do ye more than Others? Luke 6:27-38.
 The Things Jesus most Desires for His People. John 17:1-26.
 Press Forward. Phil. 3:7-13.
 The Golden Rule. Matt. 7:12.
 Is Christ my Master? John 13:13.

Speak for Him. Rom. 10:8-10.

Faithful in Little, Faithful in Much. Luke 16:1-13.

TABERNACLE CONGREGATIONAL CHURCH, Jersey City. Y. P. S. C. E.
 Kept by the Power of God. Jude 24, 25.
 God knows the Heart. Ps. 13:2; 1 Chron. 28:9.
 Conversation. Phil. 1:27.
 Redeeming the Time. Eph. 5:15, 16; 1 Tim. 6:12.
 Cheerful Service. Phil. 2:14.
 Not easily Provoked. James 1:19, 20.
 Christ's Sympathy in Joy and Grief. John 2:1-11; 11:35.
 Led by the Spirit. Rom. 8:14-17.

Y. P. S. C. E. Church unknown.

What may I do for Christ? Matt. 25:31-41.

Does Sin Pay? Rom. 6:21.

Joy. Luke 19:6.

God's Care for us. 1 Pet. 5:7.

Hindrances to Prayer. Ps. 66:18.

A Man Sought. Jer. 5:1.

How the Young may Succeed. Job 1:8.

The Bliss of Giving. Acts 20:35.

Looking to Jesus. Heb. 12:1, 2.

Service more than Life. John 12:25, 26.

How to Study the Bible. John 5:39.

What Brought us to Christ? John 1:42; 6:44.

Sincerity in Heart. Deut. 11:13-17.

Obedience must Accompany Prayer. James 1:21-25.

Duty of Christians to those who are not. Acts 8:1-8; 1 Pet. 2:12.

Putting Ourselves in the Way of Good. Luke 19:1-6.

Home Duties. Eph. 6:1-9.

WESTMINSTER CHURCH, Rochester, N. Y. Y. P. S. C. E.

Ye must be Born Again. Eph. 4:22-24.

Are we Fully Consecrated to the Service of God? Phil. 3:7-10.

Christ's Promises. 2 Pet. 1:2-4.

Peace with God. Rom. 5:1, 2.

TABERNACLE CHURCH, Salem.

Which Side? Joshua 24:14-24.

How to Begin a Christian Life. Luke 15:11-32.

Christian Conversation. Ps. 50 : 23 ; Phil. 1 : 27.

Where is thy Brother? Gen. 4 : 9 ; Ezek. 33 : 8, 9.

Do I Carefully Abstain from Speaking or Hearing Evil of Others? James 3 : 1-14 ; 4 : 11.

How can I Help my Friends to Hear this Call and to Accept the Invitation? Dan. 12 : 3.

The One Thing. Luke 10 : 42 ; 18 : 22.

Captive Thoughts. 2 Cor. 10 : 5.

Using our Talents. Matt. 25 : 14-30.

EAST CHURCH. Y. P. S. C. E.

Keep Guarded thy Heart, thy Tongue, thy Way. Prov. 21 : 23.

The two Great Commandments. Mark 12 : 28-34.

Think on These Things. Phil. 4 : 8 ; 1 Tim. 4 : 15.

Patience in Suffering. Rev. 2 : 10 ; Rom. 8 : 17, 18.

Christ our Pattern. 1 Pet. 2 : 21 ; John 13 : 14, 15.

BRIDGEPORT BAPTIST CHURCH, New York. Y. P. S. C. E.

Fishers of Men. Matt. 4 : 19.

Thou, God, Seest me. Prov. 15 : 3.

The Great Ship and the Little Helm. James 3 : 4, 5.

Prompt Obedience. Matt. 4 : 22.

How to Ask. Phil. 4 : 6.

Trifles. Matt. 13 : 18-32.

Y. P. S. C. E. Church unknown.

Human Nature always the Same. John 12 : 34, 43.

The Lord Guides His People. Ps. 48 : 14 ; Isa. 58.

How the Children of Light Should Live. 1 Thess. 5 : 4-8.

How to Conquer the World. John 16 : 33 ; 1 John 5 : 4, 5 ; Rom. 8 : 35-39.

A New Convert Instructed. Acts 18 : 9-11.

A King still Unrecognized and Rejected. John 18 : 33-40 ; Luke 19 : 14.

The Word of God as an Unerring Guide. Ps. 119 : 105 ; 2 Tim. 3 : 15.

Christian Liberty. Rom. 6 : 16-23.

Fruit-bearing. Matt. 7 : 13-20.

Our Father's Care. Luke 12 : 22-31.

Favorite Text Service.

Choose To-day. Joshua 24:14, 15.
 John's Testimony. John 1:29-34.
 Faithful and Faithless. Luke 12:42-48.
 Quickened in Christ. Eph. 2:1-10.

KIRK STREET CHURCH, LOWELL, MASS. Y. P. S. C. E.

Lessons of the New Year.
 The Grace of God. 2 Cor. 8:9.
 Walking with Christ. Col. 2:6.
 Keeping Watch. Matt. 25:13.
 A Time to go Forward. Ex. 14:15.
 True Happiness. Prov. 16:20.
 Hindrances. Matt. 18:8, 9.
 Martha and Mary. Luke 10:38-42.
 Our Work in the Highways and Hedges. Luke 14:23.
 Heroes. Rev. 7:13-17; Prov. 16:32.
 What Encouragement have we for Work? Ps. 126:5, 6.

The following topics are from an unknown source:

GOOD NEWS.

You have Sinned. Rom. 3:23.
 God Loves You. Rom. 5:8.
 You May be Saved. 1 Tim. 1:15.
 Now. 2 Cor. 6:2.
 Believe and Live. John 3:36.
 Reject and Perish. Luke 13:3; Heb. 2:3.

THE SNOW PROMISES.

Sing, Wash me, and I Shall be Whiter than Snow. Jer. 13:23;
 Ps. 51:7; Mark 9:3; Dan. 7:9; Matt. 28:3; 1 John 1:7;
 Rev. 7:14; Ps. 147:16; Eph. 5:27; James 1:27.

ABLE.

Dan. 3:13-18; 6:18-24; Heb. 2:18, f.c.; Rom. 14:4; Acts 20:32; 2 Cor. 9:8; 2 Tim. 1:12; Jude 24, f.c.; Rom. 8:39; Heb. 7:24, 25; John 13:1; Rom. 4:21; Heb. 11:19; Matt. 9:27-30; Matt. 8:2.

Now.

Its Messages to the Unsaved. Eph. 2:2; John 15:22; Acts 17:30; 2 Cor. 6:2; John 4:23, 35; Acts 22:16; 24:25.

The Believer's "Now" Blessedness. Rom. 8:1, f.c.; 7:6; 5:9, f.c.; 3:24; 2 Cor. 5:20; Eph. 2:13; Col. 1:21; 1 John 3:1.

Our "Now" Experiences. 1 Cor. 13:12; Luke 6:21; Heb. 11:16; Acts 20:32; Mark 10:30; 1 John 3:2.

What we are "Now" to Do. Col. 3:8; Rom. 6:19; Gal. 2:20; 2 Cor. 8:11; Rom. 13:11; 1 John 2:28.

THE CROSS.

The Cross Typified. Numb. 21:8; John 3:14, 15.

The Cross Borne *by* Jesus. John 19:17.

The Cross Borne *for* Jesus. Luke 23:26.

Must Jesus Bear the Cross Alone?

Jesus Bore it Unto Death. Phil. 2:8.

Why? Col. 1:19, 20; Eph. 2:15, 16; Col. 2:14; Heb. 12:2.

Henceforth an Emblem of Power. 1 Cor. 1:17, 18.

Offensive to Some. Gal. 6:12; Phil. 3:18.

The Glory of the Christian. Gal. 6:14.

In the Cross of Christ I Glory.

Christ Sets it as an Emblem of Self-Denial and Burden-Bearing for Him. Matt. 16:24; Luke 14:27.

The Believer's Crucifixion. Gal. 5:24.

The Consecrated Cross I'll Bear.

THE "COMES" OF THE NEW TESTAMENT.

Luke 14:7; Mark 10:21; Luke 19:5; Matt. 11:28; 2 Cor. 6:17; John 21:12; Rev. 22:20.

HE LEADETH US.

Into a Storm. Isa. 63:11-14.

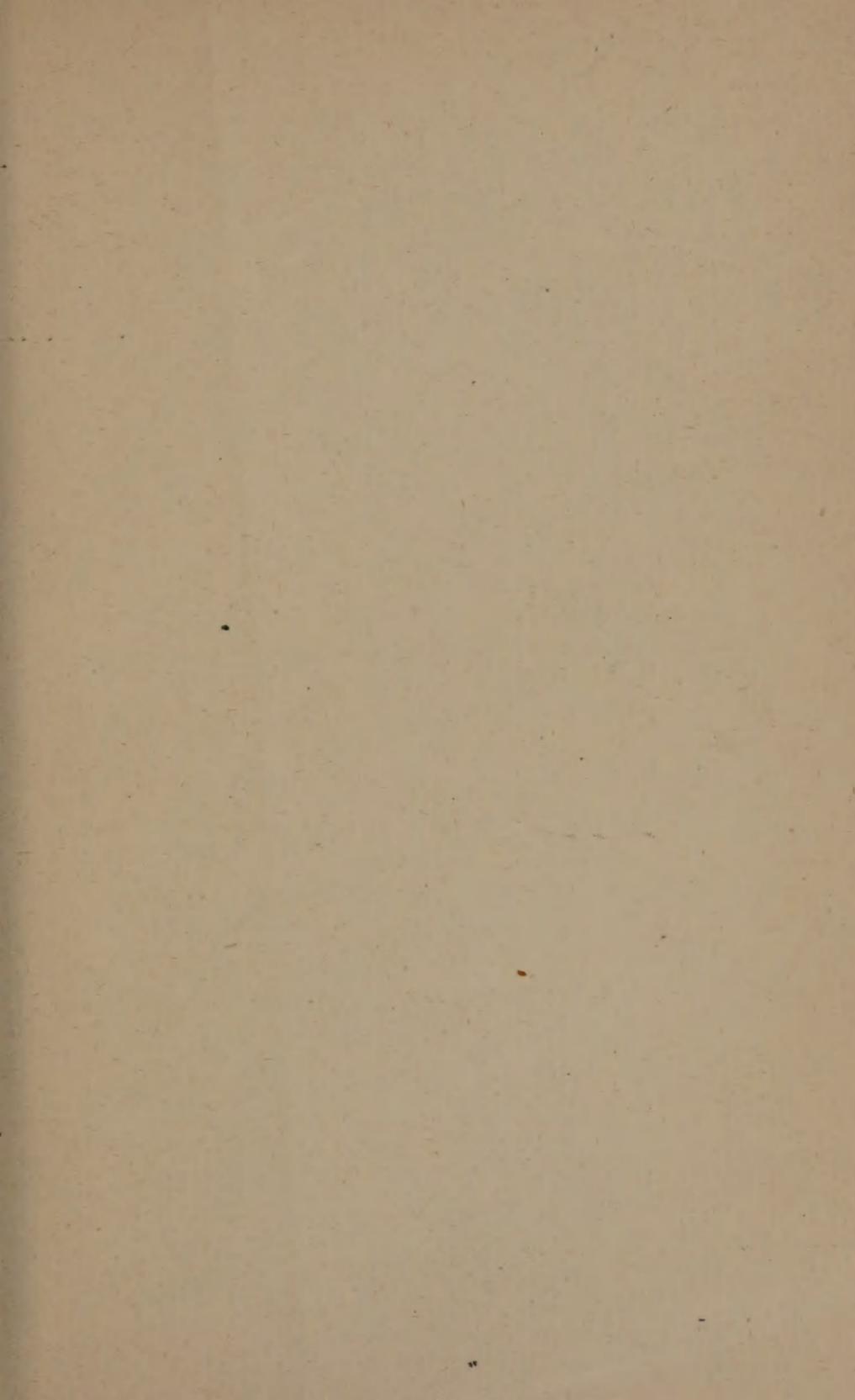
Green Pastures. Ps. 23.

Safely. Ps. 78:53.

Through Depths. Ps. 106:9.

Right Way. Ps. 107:7.

Paths not Known. Isa. 40:11.



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